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CANADA'S WORLD NEWSMAGAZINE APRIL 12, 1993 VOL. 186 NO. 15

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COVER GOD IS ALIVE

A major new poll contradicts the conventional wisdom that Canadians have turned their backs on religion. The Religious Poll, based on a national survey by the Angus Reid Group, portrays a nation deeply committed to the overwhelmingly predominant faith, Christianity. While churches are poorly attended, Canadians have maintained a private, heartfelt belief.



BUSINESS

ELECTRONIC WAR

Prantic development and hyper-aggressive marketing are the hallmarks of a computer industry in a chronic state of upheaval. A case in point was last week's launch of a new product by Microsoft Corp.'s William (Bill) Gates, who used the occasion to look ahead to yet another acquisition.

SPORTS FAIRWAY OF DREAMS



Vancouver's Richard Zokal will follow a childhood dream when play begins at the Masters golf tournament in Augusta, Ga. Zokal is Canada's lone entrant in the fielded event, which, for millions of golf fans, provides their only annual chance to see inside one of America's most private retreats.



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LETTERS

Measure of success

Nothing pleases me more than to see other women succeed through merit and all other laudable attributes. What would really move me, however, is the battle many article dealers face by themselves (and their 29 co-ops) against the film industry ("A lesson of their own"). In the end, the true measure of importance is success at the box office. Companies succeed to achieve record box and parity of outcome. If the product is good, it will sell. If not it won't. No amount of inventive against so-called male dominance will ever change that.

Lynda Melberg
Ajaccio, Ont.



SARAH SOMMERVILLE: box-office success

I find it strange that you could produce pages on women without noticing the language that you yourself uses with Sherry Larocque is not a "champion" of *Postmodern Motion Pictures* nor is Sara Blythe a "charmer" at *New Line Productions*. It is enough for the quibbles of the various female Hollywood players themselves; the media world not only in support of the cause. We use a double language that defines the world by male standards. It serves the interests of men and rarely acknowledges the issues surrounding female experience.

Jade Rooker,
Guelph, Ont.

Successful trade

In your March 22 issue ("Articles of faith," Cover), I was pleased to read that Conservatives maintain their enthusiastic support for the Free Trade Agreement (FTA). While FTA detractors repeatedly hide behind their own inability or unwillingness to compete in a global market as a sign of the FTA's failure, my wife and I are building successful careers in the United States. For us, the FTA provided both refuge from the recession and access to career opportunities that were closed to us in Canada. Recall that the PTA provides for the free movement of labor as well as goods and services. Our greatest fear is that Canadians, lacking the will to compete and grow beyond their borders, will allow the FTA to do what good sense has wrought.

Gregor Goyenway,
Rochester, Minn.

Refugee rights

Barbara Amiel's otherwise selective knowledge has caused her, as usual, to jump to reactionary false conclusions about female refugees and the revisions proposed by many to the 1981 definition of a refugee ("The female refugee: a fraudulent concept," Column, March 29). First of all, while the term "asylum" to the definition only makes explicit a principle that already applies, based on selective interpretation of existing terminology. Second, women facing discrimination or abuse based on gender would not, as Amiel asserts, automatically be granted refugee status in Canada. Rather, those without national recourse for these problems have the international right to seek protection from somewhere else. Recognizing gender-specific human rights violations against women does not seem to take attention away from other forms of human rights abuses perpetrated against individuals of both sexes. It only helps to light a torch to correct a bias inherent in our legislation and in our attitudes.

Jeanne Parmentier,
Montreal

It has always annoyed me that very few people grapple with the idea that sanctions should be imposed on South Africa for the aggression of black people, and yet attempt to help women in societies such as Islamic ones, where the women are as oppressed as black people in South Africa, we are met with cries of colonial imperialism. We should be thankful that it is being made clear, in such a way, that the oppression and discrimination of women is not ac-

citable. It is unfortunate that Amiel does not seem capable of defending a hypothesis without sidetracking into the realm of cartoonish-languid horror stories of immigrants overrunning the country.

Aldrey Bhagat
Vancouver, B.C.

Appalling bigotry

Alex Petheringham's March 29 column ("In California, the pig is up,") shows very questionable judgment when he speaks of "the influx of wackos from Mexico." The word "wacko" is no great slur in Mexican as the word "nigga" is to people of color. Petheringham's latent bigotry is appalling.

Richard Argon,
Toronto

Just too close

I was most impressed with the discussion of Jane Jacobs' superb book ("The bright sun society," Books, March 5). One of its major points is that government and business must be separate, or both will become corrupt. This was preceded by an article that appeared two weeks later—"The power brokers," (Canada, March 19). The close relationship described between politicians and lobbyists is sickening. I am just repulsed by the thought that we have allowed things to get so out of hand that policies can be influenced by such people. Why not write about people who have lost jobs, homes and suffered? News about the other extreme has become too much.

James Richardson,
Courtenay, B.C.

Mistaken identity

The Feb. 8 issue of *Maclean's* contained an article entitled "Gulf of Honor" (Kaveri) about Rich Thirumalai, who is now imprisoned for second degree murder in McLean's maximum security penitentiary. The article noted that three of Thirumalai's former cellmates "live in adjacent rented houses less than a kilometre from McLean's gates." I own and operate the McLean Inn, which also rents rooms, and which is located just over a kilometre away from McLean's. Unfortunately, this article has generated negative publicity for the inn. Let me make this clear—these people are not residing within the McLean Inn.

Anita Pasquini,
McLean Inn,
Bala, Ont.

Letters may be continued. Please note some editions and editions incapable. Write Letters to the Editor. Mailbox number: Readers' Choice Reg. #177. Tel. 905/669-8904. Fax 905/669-8920. Deadline Oct. 15/97. M/F 127, Orla St., Oakville, Ontario L6J 1P6. E-mail: letters@postmedia.com

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OPENING NOTES

A timely rivalry, a track on Oscar tedium and a tale of two tigers

TIME AND OLD WOUNDS

C consider the tale of Bobby Cox's watch. It begins in 1984 when Cox, then the manager of major-league baseball's Toronto Blue Jays, is given a silver blazer by the Vancouver Canadians minor league club before an exhibition game between the Jays and the Vancouver Brewers at Vancouver's BC Place Stadium. After the game, he lost the personally engraved timepiece in a berry bet with Paul Bevacqua, the Jays' president. Cox eventually asked for the watch back, but Bevacqua refused, saying that he would return it only when the Jays won the World Series. Eight years later, they did just that by beating the Atlanta Braves—then managed by Bobby Cox. Bevacqua told MacLean's recently that after the Jays' Series-winning victory in Game 6 last October, he took the watch off his wrist and offered it to Cox. Then it was Cox's turn to refuse. "I told him that he hadn't won the Series," the Braves manager recalled before a recent spring training game in West Palm Beach. "They had? And would be demand the watch back if the Braves win this year?" "Dumb right," he replied.



Bobby Cox, sporting a blazer

Beat the clock

When Stewart resorted to desperate measures to keep his teenage children from watching too much television, he would often fake his three TVs as if the garage below was left for work. But in 1988 the Raleigh, N.C., electronics salesman and two of his friends came up with a more conventional way to control viewing habits. Their invention: a small black box called Timelot that can be hooked up to any television set. With it and a special plastic card, similar to a credit card, parents can



program both how much TV their children may watch and when. (Kids have their own cards to turn on the TVs.) Stewart approached the North Carolina Public Television Foundation with the machine last fall, and this month the foundation, which is selling TimeLot for \$129.95 (U.S.), will send out its first orders. Marketing director Alessia Jones says that although children may not like it, TimeLot has long-term benefits for them.

"They're more selective about what they watch," she explains. "It helps them learn to budget." Meanwhile, there is a flicking away on another aspect of young people's lives: Stewart's team is working on a similar device for the telephone.

A Thousand Thanks

In accepting his Oscar for lifetime achievement at the Academy Awards, director Federico Fellini remarked, "We dear citizens, all try to be generous and thank everybody." So finding The Woman in Red (Madame Thérèse) on Oscar night (Helping to an Oscar and Helping to a Record 20 Nominees to the Three-Hour Cateogry) category

2. Greg Chappell, Michael Burke, Matthew Murphy (Best Makeup/Draper) 32 people thanked
3. Ken Burns, Doug Chaquin, Doug Seeger, Tom Waidson (Best Visual Effects/Shorts/Breath Art) 31
4. Alan Parker (Best Original Score/Music) 27
5. Costi Esfandiari (Best Director and Picture/Unscripted) 26 in two categories
6. Tom McCarthy, David Stone (Best Sound Editing/Draper) 35

WORD FOR WORD

The Woody Papers, Part 2

While Woody Allen was silent, the courtroom battle resumes for Almo-the-mother-and-almost-Mom over custody of their three children continued last week—and became more confusing. Except:

- In your two prior stories, Mr. [Frank] Sestito or Mr. [Andy] Peven, who were you referring to?
- Allen attorney Edith Abramowitz, after Farren confirmed that one of her husbands had strongly offered to break Allen's leg:
- This judgment was unpreserved in dealing with his family.
- [Apprehensive] Susan Ganz, who said that Allen did not realize the destructive impact of his affair with Farren's daughter, Sean-St. Pierre's Press

"Farren failed to say that this was a definite case of sex abuse—Sean St. Pierre was only 11, she was retarded."

→ Psychologist Leslie, who asked what Farren said about Allen's affair:

"In showing concern about child sexual abuse, of which there is lots of it."

→ Dentist and courtroom visitor Gloria Steinem:

"One might as well say that Jellify Dalmatian lacked many personal skills, as that Robinson could have used some serious editing."

→ Washington Post columnist Charles Krauthammer, commenting on a TV news story about Allen's lack of parenting skills:

WHICH WAY TO THE SOUVENIR STAND?

A regional municipality of Ottawa-Carleton recently considered a proposal to build an environmental park at the site of a former industrial sewage plant across the street from the new Robert O. Puklik Sewage Treatment Plant in suburban Gloucester. The proposed park would have featured a swimming pool, a water-treatment落成, surrounded by displays about sewage collection, water purification and treatment, as well as a nature trail about the \$800 million plant. The regional council, however, was not impressed with investing so much in a programme likely to have little waste—nor with the cost of the project, which some sources estimated at between \$750,000 and \$1 million. Said Gloucester regional councillor Richard Cantin: "Can we not look at other options like having a radio to show the same thing? I mean, nobody is going to go swimming in that pool." Still, staff at the treatment plant say that although it has yet to open officially, they are already overwhelmed by demands for tours from would-be water-watchers. Meanwhile, the regional council—more concerned about fiscal waste—is seeking a cheaper alternative to educating the public to be at their disposal.

A CORPORATE CATFIGHT

After a 25-year absence, the Eastwood roared back into Canada last September on television commercials to promote Imperial Oil's new product. But the battle of Tony the Tiger—the top cat for Kellogg's cereals—clearly fought for the reward of Imperial's 1600 stores. The result was less than g-r-e-e-t-e-a-t, as Tony might say. A month later, Kellogg complained to Imperial. "We're concerned about possible consumer confusion between the Eastwood tiger and Tony the Tiger," said Neil Nyberg, director of public affairs for Kellogg. Since then, trademark lawyers for the two companies have been negotiating to adjust their logos to avoid a mixture of public caterwauling. Last month Imperial's east海岸的老虎被重新推出，但与东伍德的老虎形象相似，导致消费者混淆。双方公司已开始就调整其标志以避免公众哗然进行谈判。



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PASSAGES

APPOINTED: As dean of York University's highly regarded Osgoode Hall Law School, Prof. Marilyn Patterson, 45, an expert in constitutional law, the five-year appointment by the university's board of governors, which takes effect in July, reignited 1867 charges that the board was guilty of biased hiring practices. It had recruited as dean Osgoode Prof. Mary Jane Massman, a respected teacher, a lover of James MacPherson, executive editor to then-Supreme Court of Canada Chief Justice Brian Dickson. As a result, a group of 200 female law students, professors and researchers complained to the Ontario Human Rights Commission. They dropped the complaint two years later after Osgoode Hall officials pledged to follow a policy of sexual equality. This year, Massman was one of the four unsuccessful candidates.

DECEASE: Actor Alexander Lee, 85, son of martial arts superstar Bruce Lee, of a gunshot wound suffered during filming on a movie set in Washington, D.C. Another actor found dead was supposed to be a black catridge at Lee in a scene from *The Godfather*. But during an autopsy, examiners found an entry wound in Lee's stomach and a .44-calibre bullet in his spine. Bruce Lee died mysteriously at age 32 of what was officially listed as a swelling of the brain in reaction to a headache tablet overdose.

DEED: Lord Jack Straw, 85, son of former senior "bolters," or scoundrels, during the Second World War of a head-on attack, at his London home. He was an admiral to the cabinet of Prime Minister Winston Churchill on such matters as air-attack strategy and the effects of bomb blasts.

DEED: Montreal Canadiens冰球队女播音员Charlotte Moisant, 51, of cancer. In a Montreal hospital, Broadcasts of Canadian games made her known throughout Canada for her distinctive bellwether style, which became one of the most performed and remembered songs of the century.



他开始发展为一名杰出的P. A.顾问。

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REBUKING THE NDP

BOB RAE GETS A FAILING GRADE IN A MINI-TEST TAKEN IN TWO TORONTO RIDINGS

Ten Murphy held onto former Ontario attorney general Ian Scott's vacated seat for the Liberals, capturing 51 per cent of the vote compared with 38 per cent for the Tories and a tantalizing eight per cent for the NDP. Rae, whose party still holds 73 seats in the 135-seat legislature, compared with 36 for the Liberals and 21 for the Tories, seemed to have mid-term defeatism firmly in his grip. "I accept the message that Ontario is very uncertain times for our economy are clearly hoping for more from their government," he said. But while economic issues were clearly important to St. George's, David voters, members of the riding's gay community, which by most estimates makes up about 20 per cent of the population, had other reasons to be wary.

In 1990, the Church-Wellesley neighbourhood overwhelmingly supported New Democrat candidate Wayne Wright, who lost the riding to Scott by only 63 votes. But as its 25 years in power, the Rae government has not delivered promised legislation to end all discrimination on the basis of sexual orientation.

THE TORY RACE

The five candidates to replace Prime Minister Brian Mulroney agreed to hold five debates before the Conservatives' party's June 5-12 leadership convention. Two of the debates will take place before delegate selection begins on April 22. Meanwhile, the Ontario NDP declined their support for right-wing candidate James Duthie, an Edmonton MP and Environment Minister Jean Charest picked up the backing of a backbencher from British Columbia, the home province of former leader Kim Campbell.

QUOTE OF THE WEEK

"I have a tacky old housecoat on, not an evening gown."

—Deputy Minister Ken Campbell, answering a reporter's question about what she was wearing in her controversial photograph of her with bare shoulder

That failure has undermined its support among the gay community. And like McMillan—who lives on only \$300 per month social assistance, but recently had to pay \$232 for a one-week supply of a new anti-psychotic drug that is not covered by government programs—other gays are outraged that the New Democrats have not implemented a catastrophic illness drug loading policy.

The unusual political demands of the gay community may also prove to be a factor in other political contests in Canada. In the federal riding of Vancouver Centre, where an estimated 20 per cent of voters are also gay, activists are mounting a campaign against their incumbent MP, Defence Minister John Campbell. During her two-year tenure as justice minister, Campbell disappointed the gay community by failing to amend the Canadian Human Rights Act to recognize human rights for sexual orientation. At the time she became the top racer in the Tory leadership campaign, Campbell had a weak hold on her riding—in the 1993 federal election, she was by a mere 365 votes over the NDP candidate. And in the next election, the gay vote could well be a major headache for Campbell. United University of British Columbia political scientist David Elkins, himself a Vancouver Centre resident, "In a close election, anything can happen in the outcome." If there are only a few hundred people concerned about Campbell's treatment of gay minorities, who knows?

In St. George's, David, the sugar daddy of the Rae government, led to a bizarre result. The local NDP riding association, under pressure from members of the party's vocal Lesbian, Gay and Bisexual Committee—themselves members of the government for ignoring their issues—refused to nominate a candidate for the April 3 byelection. Instead,



Downtown Toronto's Church-Wellesley area: the voters were hoping for more

site Nancy Jackson, a millionaire Rosedale philanthropist, or voting for the Liberals' Marjory. During the race, Jackson, 51, an outspoken and personally popular feminist who is the youngest sister of Ontario's lieutenant-governor, Hal Jackson, made no secret of her sexual orientation, pronouncing herself a "bi" to end all discrimination against gays. "I think that the bottom line is if the government doesn't do these things, the government will have them on," she said, adding that an 80/20% sex orientation ratio is relevant. That was a position which McMillan seemed to share. "I don't really care if a person is gross and spotted and comes from Mars," he said, taking a last sip of his coffee. "I will vote for a woman or a man, straight or gay—depending on whether I think they can be effective."

SCOTT STEELE and PAUL QUINN for *Newsweek*

the provincial party brass purchased is George Lasonby, a 31-year-old former public sector who is openly gay, to carry the party banner. Premier Guy. New Democrats rallied to support Lasonby, urging state leaders to boycott the election in protest against the government.

The controversy left many gays, who might otherwise have supported Lasonby and the NDP, facing the difficult choice of either staying home, supporting Tory chief

returned to proroguing law last fall. "All the traditional coalitions that joined to form the NDP for their election are increasingly unhappy and don't know what to do."

For his part, Kyle Rae, Toronto's only openly gay city councillor and himself a New Democrat, says that he would support a leadership review over the issue of the NDP government's failure to address gay concerns. "The premier has only himself to blame," he said. "I think gays and lesbians

Canada Notes

MILGAARD SVS

David Milgaard, who spent 20 years in prison for a murder he says that he did not commit, launched a lawsuit against two former Saskatchewan prosecutors, three Saskatoon police officers and the city of Saskatoon. Last April, the Supreme Court of Canada overruled Milgaard's 1979 conviction for the murder of Shirley Ann Stokoe, nursing assistant Gail Miller. But the Saskatchewan government decided too much time had passed to proceed with a retrial. Milgaard claims that authorities withheld his case by ignoring crucial evidence.

NEWER BPT CATCHES

The federal government will cut the number of jobs in the Canadian Security Intelligence Service to 2,485 from 2,700—a reduction of about 11 per cent. Soldier General Douglas Leahy said that the country needs fewer intelligence officers as a result of the end of the Cold War and noted that Canada's allies have had "to pass a re-examination of priorities."

U BILL PASSES

Bill C-113, the federal government's controversial reform of Canada's employment insurance system, became law. Among other things, C-113 denies EI benefits to Canadians who quit their jobs without just cause.

ALLOWING ENGLISH

The Quebec government's advisory council on language recommended that the province allow the use of languages other than French on some outdoor commercial signs. The council said that the province should retain its language legislation to permit small independently owned businesses to post bilingual signs as long as French remains predominant.

STEPPING DOWN

House of Commons Speaker John Fraser announced that he will retire from federal politics once a general election is called later this year. Fraser, who has represented Vancouver South for 21 years, was elected speaker in October, 1986—the first time that the position was not filled by appointment.

BLASKEVITZ RESIGNS

Former Saskatchewan premier Allan Blaskevitz resigned from the Royal Commission on Aboriginal Peoples, saying that he is unhappy that the seven-member committee, established in 1993, has yet to make any recommendations.



Callbeck on election night: the first elected woman premier supports the project

Letter from Prince Edward Island

The battle of the bridge

On a clear day in early spring, the view from Gertell Seddon's house is breathtaking, even by the exacting standards of Prince Edward Island. His white bungalow sits atop a bluff at the edge of the little town of Borden, overlooking the Northumberland Strait. Through binoculars, he can look across the strait's blue waters, alive with huge drilling plates of sheet ice, to the line of low hills that mark Cape Tormentine and the New Brunswick shore, eight miles away. And, directly before him lies the surreal and depraved: the big blue-and-white ferries that negotiate the strait's treacherous ice to the 45-minute run from the New Brunswick mainland. "I lose the whale song, but it's the ships I like watching the most," he says, standing in the window of his living room. "They're a wonderful sight."

Short, dark and wavy-haired, the 35-year-old Seddon makes no attempt to dispense his deep attachment to the ferry system that has linked Prince Edward Island to the rest of Canada since shortly after Confederation. Like most of his neighbours in the tiny population 500 where he was born, and where he has lived his entire life, he barely approves Ottawa's \$840-million scheme to replace the ferries with two new concrete-and-steel bridges across the strait. For nearly a decade, as chairman of the local union of ferry workers, he has played a leading role in the struggle to defeat the project. "I have been an eight-year-long nighthawk," Seddon says.

There have been some high points. The last major Federal Court of Canada ruling that put the project on hold. The court said that Ottawa must consult a full environmental review of the project. The federal government now says that it will appeal that ruling. Meanwhile, for Islanders opposed to the bridge, there have been many more setbacks—the latest being last week's provincial election. Only the NDP opposed the project—and, as always on the Island, it did

not win a single seat. Instead, under new leader Catherine Callbeck, 53, who became Canada's first elected woman premier, the Liberals returned to power with a massive mandate, winning 31 of the legislature's 32 seats. The sole Conservative elected was party leader Parker McNaull and McNaull endorsed the bridge during the campaign.

The province's newly elected premier, in fact, has roots in the area where the ferries—and the bridge if it is built—touch. The Prince Edward Islander. She was born and still lives only eight miles down the road from Borden in the town of Central Bedeque, where for years she managed her family's flourishing supermarket and hardware business. A tall impeccably groomed woman who has never married, the former provincial cabinet minister and federal MP supports the bridge because she claims it is needed to boost trade and tourism as well as pump money into the Island's ailing economy. With the province's unemployment rate approaching 17 per cent, most business groups and virtually every cluster of commerce on the

island agrees with Callbeck's position. The bridge's construction phase alone, scheduled to extend over five years, is expected to create thousands of new jobs if the project's prime contractor, Shaw Contracting Inc., follows through on its promise to hire 1,000 workers.

Once completed, the construction and business benefits will be added benefits. Jim Larkin, a Charlottetown tourist operator and chair of the pro-bridge lobby, Islanders for a Better Tomorrow, claims that island visits will jump by 25 per cent in the first year the bridge is open—and will climb by between five per cent and seven per cent in each successive year. As well, he adds, "Once we get an efficient transportation system in place, our local entrepreneurs can easily be able to prosper simply because they'll have the ability to quickly move their products. That's going to create more jobs."

Fish jobs are also a major concern for the bridge's opponents. Completion of the spans will eliminate about 650 jobs at Marine Atlantic Inc., the Crown corporation that operates the four ferries that last year carried 17 million passengers across the Northumberland Strait. Almost all of those positions are located in Borden, which is why so many of the town's residents oppose the bridge. "We're a one-industry town," says Mayor George Ramsay, 55, who has himself worked for 34 years at Marine Atlantic.

Seddon is another veteran of the ferry system. He joined the service in 1979, and now serves as chief stewardess on board the *Allegiant*, the fleet's 18,000-ton flagship. His grandfather worked on the ferries, as did his father. Three of his four children are currently employed by the system. "Those ships are family," he raves in his bayside. "They've been part of my life for so long and, I swear, the day they stop running is the day I pick up and leave."

HARRY GAGE is in Borden

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the perfect combination
of fresh orange juice,
smooth Bacardi rum, and
a touch of sparkle—
the deliciously different
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safety only Lexus could achieve.

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Sharing the spotlight with Vancouver schoolchildren, a \$1.2-billion pact to inaugurate a Russia-U.S. partnership

WORLD

POLITICS AND AID

Both men came to the rain-sodden sun-by-the-sea reporting the political matress that have been the cornerstone of their successes at home. Russian President Boris Yeltsin slipped away from the latest political brawl in Moscow, waved off an umbrella after landing in a Vancouver downpour and immediately warned the world that his country's Communists were seeking "to take revenge, to take us back to the past." U.S. President Bill Clinton quickly arrived upon arrival to assure a largely home audience that new aid to Russia would be given, not as an act of charity, but as an investment in America's own future. With that and to domestic pressures, the two leaders disappeared into the University of British Columbia president's residence for a two-day series of meetings on

CLINTON AND YELTSIN MEET IN VANCOUVER—WITH THEIR EYES FIXED FIRMLY ON THE HOME FRONT

sharing an American aid package worth about \$1.2 billion, part of a widening Western relief effort designed to save Russia's free market reforms. Two hours later, as the sun cracked through

Vancouver's concrete-colored skies, Clinton and Yeltsin inaugurated their partnership by plugging spontaneously into the cheering crowds on Granville, and offering a chortled handshake to the waiting world.

The meeting by English Bay was the first time that economic, rather than military security dominated the agenda of a Russia-U.S. summit. Yeltsin arrived in Vancouver a weakened president, still locked in a power struggle with disaffected Russian nationalists, ex-Communists and citizens angry at their economic plight. Western assistance, which will likely be negotiated at a meeting of G-7 finance ministers in Tokyo on April 14, is aimed at defusing the threat of Russia slumping from its path to free markets. On the eve of the summit, Prime Minister Brian Mulroney announced a Canadian package of aid and credits worth

more than \$200 million—about half of it in technical assistance geared towards small projects that will transfer Western technology and skills to Russian farmers, industrial workers and businessmen. Clinton, too, appeared to accept that new and vast circumstances Russia's sclerotic bureaucracy illness needs "people-to-people initiatives, not just government-to-government acts," he told an Annapolis, Md., audience last week. "That will only occur if our efforts are dispersed and not focused just on Moscow."

When Clinton speaks of giving help to Russians outside Moscow, he could be talking about tiny farming communities such as Shcheglovo, 45 km south of the capital. Shcheglovo boasts the most technologically advanced dairy operation in Russia, including a \$50-million plant that supplies eight tons of milk to Moscow's McDonald's restaurants each week. In the town's 3,000 people, help from the West has meant visits from advisers such as Thomas Wheat, a veterinarian from Cambridge, Ont. Since 1987, Wheat has travelled to the Shcheglovo state farm of local Kursk towns a year, on visits lasting up to four weeks at a time, and has advised local masters in more sophisticated dairy practices to stoke their health beliefs—and now continue more complex business like cheese making.

Wheat's visits are part of the three-year \$50-million Canadian program that began supplying technical aid to Russia and other former Soviet republics in 1991. Said Marcelo Stark, an agricultural specialist at the Canadian embassy in Moscow: "It's not high tech. It's more like getting practical technology to people who can use it." Other Canadian specialists are at work in distant corners of the former Soviet Union, offering how-to tips in areas ranging from oil and gas pipeline maintenance to farm produce transportation and storage. The Maple Leaf presence is healthy, relatively cheap and, argues Canadian officials, highly effective.

Canada has also provided a model for the sort of grassroots assistance circulated by the later Western aid to Russia. Canadian assistance draws from first-hand experience in dealing with such problems as how to extract oil and gas from harsh northern environments, or techniques for transporting fuel and feed over vast distances. And some Canadian aid officials privately rebuke American counterparts for their often-adoiced aphorisms about it being better to teach a man "how to fish" than to give him a fish. "That's patronizing," said one Moscow-based Canadian diplomat. "Russia already knows how to do things. We want to show them how they can do it better."

The new direction in American aid, signified by Clinton in Vancouver—or by bypassing the Moscow bureaucracy and reaching directly into the cities and towns beyond the capital—was welcomed by other Russian reformers, such as Dimitri

Bednyakov, the mayor of Nizhny Novgorod. The industrial city 450 km east of Moscow is at the forefront of the privatization of Russia's state economy, and Bednyakov and his band of reformers are strong Yeltsin allies. Even so, they say that they are strenuously opposed to massive releases of cash aid to Moscow. "Invariably, some of that money would go directly to continue propping up outdated state enterprises that deserve to fall," said Bednyakov. "And corrupt bureaucrats would also ensure that some money would end up in secret Swiss bank accounts."

The Soviet system has left other legacies as well as corruption. Russia still shows meager evidence at efficiency, cost consciousness or pride in workmanship. During a meeting with Canadian Ambassador Jerry Krause in Moscow recently, Russian Vice-President Alexander Rutskoi reluctantly acknowledged that, "We're at a crossroads concerning acceptance of waste and inefficiency." Russia, Rutskoi noted, only uses 13 per cent of the natural gas produced, though pipelines in Alberta will be completed by the autumn. By contrast, he said, about 40 per cent of the gas piped from Siberian fields finds its way through shoddy hotel pipes. There are some positive developments. Russia is expected to become the world's largest peat producer, up to half the country's crop is lost each year to poor storage or because of poor quality, said Rutskoi. "It would make all the difference if we could achieve Canadian low rates in these areas."

Indeed, Western advisers have urged the efficiency of enterprises, such as Shcheglovo's high-tech dairy operation, with simple suggestions. In one case, Wheat encouraged farmers to use materials and vitamins in cattle fodder instead of distributing the additives separately, which gives fatty animals a chance to reject them. Nikolai Strelko, the 50-year-old veterinarian who is responsible for the health of Shcheglovo's herd of 4,000 holstein dairy cattle, babbled with pride for his Canadian counterpart's skill in surgery, his ability to detect disease—and his willingness to share that expertise. "We know as much meat as a set of 2 ds," acknowledged Strelko.

On an economic level, that was the sort of partnership the Soviets obviously hoped to strike with Clinton in Vancouver. The Russian president wanted the West that too much assistance had its own dangers, any appearance that Russia was becoming overly dependent on foreign aid could easily alienate Yeltsin by suggesting his proud and independent people. For the exhausted Russian leader, the measure of the Vancouver summit's success will be how well it plays in Shcheglovo.

NUCLEUS WALLACE with **MALCOLM GRAY** in Shcheglovo, **HILARY MACKENZIE** in Annapolis and **HAL QUINN** in Vancouver

World Notes

MURDER IN SOMALIA

Four peacekeepers from the Canadian Armed Forces are under investigation by military police after a Somali named while in custody at the Canadian Forces base in Belet Iwo. One of the soldiers, Master Cpl. Captain Matthew, 39, was found hanging in his cell after being arrested and was flown to Ottawa for treatment; he was listed as "very serious condition." National Defence officials refused to disclose the cause of the Somali's death.

A VIOLENT VOTE

After a three-week campaign marked by stabbings and gunfire that killed 13 people, parliamentarians from Prime Minister P. J. Patterson's People's National Party in power with a friendly majority Patterson, an advocate of free-market economic policies, dramatically appealed to Jamaicans to "say a prayer for the healing of the nation." The violence and voter turnout lagged behind levels seen in 1991.

SHOT DOWN IN HELL

Two soldiers who had served with the Serbian militia in Tuzla were found guilty by a military court in Sarajevo for a rampage of rape and murder. One of the defendants, Bozidar Struk, 32, sentenced to 25 months and 16 years against Maksim. Both were condemned to death by firing squad. Lt. Lt. Gen. Philippe Morillon of France, the senior United Nations military commander in Bosnia, condemned the court for taking "justice into their own hands" and urged the Bosnian government to overturn the establishment of a UN war crimes tribunal.

FRANCE VARS RIGHTWARD

After the crushing victory by conservative parties in last month's parliamentary elections, Edouard Balladur, 63, of the neo-Gaullist Rally for the Republic, was appointed prime minister of France. The appointment signalled the beginning of a period of uneasy re-called collaboration between the centre-right coalition government and socialist President François Mitterrand. The new government is expected to adopt a more nationalistic approach to immigration, trade and foreign policy.

EUROPEAN STRIKES

Millions of angry workers went on strike and took to the streets across the European Community to protest the lack of governments to reverse a sharp rise in unemployment rates, which are forecast to average more than 11 per cent in EC countries this year.

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WORLD

THE MIDDLE EAST

Israel's good cop

Shimon Peres polishes his country's image

Gazing through an airplane window at the Israeli motor hotels and hot tubs and of Ottawa before, Shimon Peres reflected on the issue that he says could help bridge the Arab-Israel divide. "The shortage of water is endangering the economic future of all the people in the Middle East," the Israeli foreign minister said.

Peres' flight from Tel Aviv to Ottawa, Ontario, was during an early morning visit from Ottawa in Toronto last week. "The Arabs possess 5.2 million square miles—a larger piece of land than Canada. But 89 per cent of it is desert or semi-desert. And of the remaining 11 per cent, they are going to lose a quarter in the coming seven years if we do nothing."

The only solution, said Peres, is regional co-operation.

"We have to organize an imaginative scheme of integration in the Middle East so there will be enough water to produce food for the young growing ones," he said. In the long run, added Peres, "this may be the best way to contain [Iranian] fundamentalism," which he called "a protest against poverty, not religion."

Oppositely, Peres went to Ottawa last week as the guest of honour at the Canadian-based Committee's annual parliamentary dinner and to sign a bilateral agreement on cultural, scientific research and development. But the elderly veteran politician also took the opportunity to polish Israel's image on the eve of critical Middle East peace talks. During a whirlwind three-day visit, which also took him to Montreal, Peres repeatedly assured politicians, journalists and academics that the now-mired Labor government remains committed to the peace process despite a recent upsurge of violence in the occupied territories. He predicted that Syria, Jordan, Lebanon and the Palestinians will attend renewed peace talks, which the Arab states of Egypt and Jordan after Israel's controversial deportation of 415 suspected

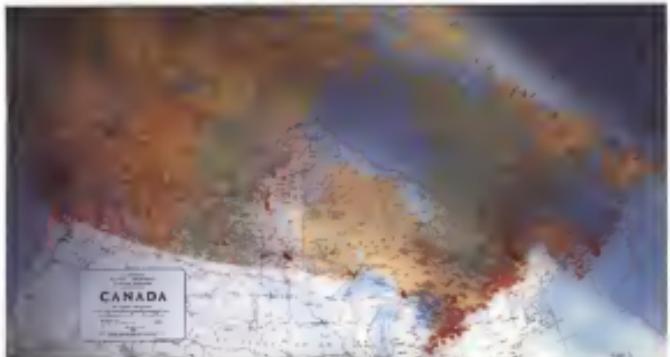
terrorists to Lebanon. Negotiations are scheduled to resume in Washington on April 29. "I'm not a pessimist," said Peres. "But I can say only that neither the Arab states nor the Palestinians nor us, the Israelis, have any other alternative but to make peace."



Peres in Toronto: optimistic

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ELECTRONIC WAR

COMPUTER MAKERS RACE TO CREATE NEW PRODUCTS AND CUT PRICES IN AN INCREASINGLY TOUGH MARKET

The encroachment in the state are very pleasant palpable. One hour before the presentation, the crowd began streaming into a cavernous conference hall in a downtown Toronto hotel. While they waited, many among the more than 1,000 people huddled silently over the thick technical information kits they had received at the front. At the head of the hall, two large screens prodded the gathering as the world's largest meeting of personal computer (PC) users, Indeed, about 10,000 people from across Canada, the United States and Mexico were linked by satellite to participate in the official introduction of MS-DOS 3, the latest computer operating system software from Redmond, Wash.-based Microsoft Corp. The highlight of the meeting was a live presentation by William (Bill) Gates, the 37-year-old multimillionaire who co-founded the company in 1975. Gates' responses enabled the users of Microsoft's latest product. But at the end of his speech, he noted that advanced work was already underway on MS-DOS 3, which will be available in just another year. "This last pace of change is sustainable because it is sustainable," said David Clark, owner of the Vancouver-based Doppler Computer Centre. "The new product is always just different enough to convince people they must buy it."

Although Microsoft is clearly a leader in the global software industry, with more than 60 per cent of the market share, it has many competitors at the increasingly frantic developmental and hyperaggressive marketing of new products. In the maturing global PC market, which was valued at more than \$37 billion in 1992, new technology is the key to market share—and survival. And more than any other industry, the computer sector is in a chronic state of upheaval because of those

profound and continuing changes in the underlying technology of its products. Paul Kennedy, president of Tel-Canada Ltd., a Toronto-based computer consulting group, said, "There is an absolutely foreseeable limit on the increases in speed and miniaturization."

Since the mid-1980s, the typical cycle for product development in the computer industry has shrunk to six months from two or three years. On March 22, when Intel Corp. of Santa Clara, Calif., introduced its long-awaited Pentium microprocessor chip, a product that is twice faster than its predecessor, the company noted that it has already developed a successor to the Pentium model and is working on an even more refined third generation product. The higher-speed chip will dramatically improve PC graphics and video display.

For companies to stay alive or unwilling to keep pace, the consequences have been drastic. In 1992, the notoriously bureaucratic International Business Machines Corp. (IBM) of Armonk, N.Y., lost \$6.1 billion and its share price collapsed, to \$64 from a 52-week high of \$538. Although the company had lost more than 70,000 employees since 1981, another 60,000 lost their jobs this year. The company, which appointed a new chief executive officer, Louis Gerstner, on March 25, began its 1993 cost-cutting by eliminating 10,000 jobs in Europe and 3,000 in the United States.

Although it is the most conspicuous failure, IBM is not the only long-established computer company to succumb to the vagaries of a shifting market. And even Compaq, a high-tech entity during Massachusetts-based Northern Telecom Ltd.'s less softhearted days. Last month, the company's share price fell by



line of Lowell, Mass., sought protection from its creditors at bankruptcy court last year. Compaq Computer Corp. of Houston also discontinued its co-founder and chief executive offi-

ce, based in Toronto, a favorite place of product development

\$6.02 to \$47.25 after the new chief executive officer, Jean Montral, disclosed that first-quarter financial results would be lower than expected. Many cited lower prices for the company's main switching computers and software and the mounting cost of research, development and global marketing as the reason for the projected decline in profits.

To join the relentless push to innovate is measured in a market that is increasingly saturated. Since 1983, the amount of memory spent on PCs by North American companies has been flat. Now, as costs declined and

advances in microchip technology,

the cost of computing power has dropped by about 30 per cent a year over the last several years, diminishing many of the barriers to market entry for smaller companies. In 1992, there were an estimated 2,500 computer companies in the world, now there are about 30,000. Said Salton Hall, a professor at the business school of the University of Western Ontario in London: "The great strides in the 1990s will be made by companies that top not exist."

Such intensely competitive conditions in the PC market have forced companies to focus on service, price and marketing to differentiate themselves from their rivals.

In the hardware segment of the industry, which includes such equipment as computer terminals, disk drives and keyboards, conditions have become like those in a commodity market: prices are so volatile enough to be unpredictable, and producers must distinguish themselves in some way to win business. Harvey Colecar, president of Dell Canada Inc., a wholly owned subsidiary of Austin, Texas-based Dell Computer Corp., told *Maclean's*: "Customers don't care where the parts in the machine come from, as long as they are reliable, removable and cheap."

Indeed, tremendous price wars escalated steadily last year, eroding profit margins on PC hardware in the process. Last month, in a deliberate bid to block Dell's market moves, IBM and Compaq dramatically dropped their PC prices. According to Clark, in the last year prices have fallen by as much as \$500 to \$800 dollars for 386 and 486 PC models. Dell, which has typically aimed for a profit margin of five per cent on its direct sales of PCs, consequently revised its 1993 sales forecast to about 35 per cent. The price battle has also triggered the so-called clone computer companies, which have traditionally profited by producing less expensive versions of the products developed by more established companies. Said IDC's Kennedy: "The business is not consolidated, there are hundreds of companies to just choose."

As a result of the emphasis on new, improved technology, the type of products for sale has also shifted dramatically: expensive and unwieldy mainframe computers in ultimate-centralized rooms, once the core product of such companies as IBM, have been replaced by increasingly powerful, low-cost microcomputers and PCs that can be joined together on desktops to create extensive corporate networks. As well, because of

increased sales, new and improved products must constantly be developed and promoted. Even as new niche markets, including small businesses and home offices allow blossoming industry estimates now peg overall global demand growth for computer products at a modest six per cent.

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Business Notes

THE POLITICS OF PAIN

Debt-plagued provincial finance ministers in British Columbia and New Brunswick followed the lead of their counterparts in Saskatchewan and Newfoundland and took budgetary belt-tightening measures filled with tax increases and program cuts. B.C. Finance Minister Glen Clark increased the HST rate to seven per cent from six. He also levied a tax on gas pumps, creating more than \$80,000 a year in extra revenue. In fact, meanwhile, New Brunswick Finance Minister Allan Miller raised income taxes, expanded the province's 15-per-cent sales tax to include chlorine and about earning more than \$800 and moved to shade \$80 from the fuel surcharge. And in Ontario, Premier Bob Rae warned that the province's deficit could soar to \$1.7 billion next year from \$1.2 billion unless public-sector unions agree to wage and job cuts.

WRONG NUMBERS

The Canadian Radio-television and Telecommunications Commission denied Bell Canada's request to increase its basic telephone rates in Ontario and Quebec by \$1.40 a month for residential customers and \$3.25 a month for businesses. Bell had asked for the money to file it over until the commission considered its bid hearings on Bell's proposed 1993 increases of 5.7 per cent, or 60 per cent, for residential customers and 50 a month, or 30 per cent, for businesses.

A TRADE SUMMIT

U.S. trade representative Mickey Kantor and Canadian International Trade Minister Michael Wilson made little progress in Ottawa where they discussed several escalating trade disputes between the two countries. Just before Kantor's visit, Ottawa imposed duties as high as 30 per cent on some U.S. and European steel imports. As well, the Ontario government abandoned attempts to conclude a cross-border beer trade agreement with the United States, a move that also threatened to scuttle attempts to eliminate international beer trade barriers.

BANKRUPTCY JUMP

Ottawa's consumer and corporate affairs department reported that the number of consumer and business bankruptcies rose to 5,029 in February, up by a two-year low of 5,045 in January. Bankruptcies peaked at a monthly record of 7,037 in March, 1992.

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SUBARU IMPREZA

BUSINESS

machines only cost \$1,500, software has to be priced at around \$200." He noted that software companies, including Lotus Development Corp. and Borland International Inc., are aggressively marketing so-called component upgrades for new software products as Lotus 1-2-3 and Borland's C+ program. That means that PC users can add power and features to their existing software investment at only a fraction of the price of a complete rewrite. While the demand for new hardware may be slowing, IDC's Research estimates that the demand growth for software products will remain relatively healthy at around 12 per cent a year.

Still another area of growing competition is in the computer services sector. At least two troubled large computer companies, Unisys Corp. and DEC, are now partitioning themselves as service contractors and computer consulting operations with no fundamental technology of their own. IBM has also disbanded a global management consulting service for its clients. Kenney predicts that segment of the market will grow by close to 10 per cent over the next three years. Steve Parker, a professor with the Faculty of Management at Simon Fraser University in Burnaby, B.C.: "If companies that want to play the consultancy game, they have to play a strategic game and carry out a highly specialized niche."

The single emphasis on competition and

increasing costs within the PC business has clearly made the structure of massive vertically integrated companies a bubble. For its part, IBM developed at a time when it had few rivals and the dearth of suppliers compelled it to build its own components,

in a radically reduced form. In 1981, company management created 13 semi-autonomous subsidiaries in an effort to introduce a more entrepreneurial spirit and to break down some of the company's internal structure. As part of that initiative, IBM

Canada announced last week that it plans to spin off its manufacturing division into a separate subsidiary by September. According to Robert Creighton, a San Mateo, Calif.-based editor for Infoworld magazine and the author of a history of the PC industry, "Genesys will consolidate the company into an operation that is about half its current size."

While such companies as 1000 Strategic are trying to transform themselves into profitable and dynamic entities, the new companies in the PC market have been created—and increasingly pressured—by challenges. As Dell, Microsoft and other smaller companies continue to expand and mature, they must constantly expand the same pool that dragged down their bigger rivals. And as inter-day sales like Bill Gates may eventually disappear, success can be the most deadly cancer of innovation.

Although there is little doubt that IBM will survive, most industry observers say it will emerge from its horrifying public debut



BY JEFFREY MCNAUL WITH JOHN DALLY
IN VANCOUVER

BUSINESS

Fear of flying

Ottawa grounds a financially troubled airline

For thousands of star-studded Canadians, the search for escape from a long winter came to an abrupt—if predictable—conclusion last week. After several weeks of increasing uncertainty, federal regulators grounded Montreal-based charter carrier Nationalair Canada, leaving hundreds of passengers stranded. Finally, on March 31, the chaos culminated when the National Transportation Agency to Ottawa suggested Nationalair's operating license because its liability insurance had expired. Now, the airline has 21 days to renew that insurance or it will lose its license permanently.

The term I'm using here for Nationalair's fate did not surprise those familiar with the company's recent record. On March 22, Nationalair filed for bankruptcy protection from 1,000 creditors claiming total debts of about \$80 million. Even before that crisis loomed, Nationalair had appealed to Ottawa for a federal bailout. Robert Obulats,



Nationalair Jet in Montreal, as insurance, no permit

Nationalair's owner, had recently attempted to break into the regularly scheduled domestic flight business. Nationalair's losses mounted to that venture, which Obulats abandoned after this year, marked the beginning of the 17-plane carrier's financial troubles.

Although Obulats blames unfair competition from Air Canada of Montreal and

Canadian Airlines International Ltd. of Calgary for Nationalair's failure to expand beyond charter flights, Canadian chairman Raja Etyan demanded that nation air an interview with Maclean's. "Small independents are always present in this business—they come and go," he said. Etyan added that the senior officer attracts people with grand illusions who "get carried away."

For its part, Canadian also suffered a setback last week when an Ontario court dismissed its application to have the Gemini Group computer reservation service declared financially insolvent. That application was part of Canadian's strategy to shift its business from Gemini to the Solar reservation system owned by Amk Corp. of Texas. The move to Solar is a condition of a nearly \$100-million investment in Canadian by AMK.

But passengers were not the only ones who suffered because of Nationalair's mounting woes. Last week, several major Canadian travel agencies announced that they would no longer sell vacation packages that included Nationalair flights. Even Nationalair's 1,200 employees did not fare any better than the company's creditors or passengers: At the end of last month, Obulats stranded them too when he failed to meet Nationalair's payroll.

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SUBARU IMPREZA



A spiritual link in the workplace

BY PETER C. NEWMAN

Most Canadian executives' idea of spirituality these days is to pray every night that they'll have a job the next morning. But there's a Canadian guru on the-making named Martin Butler who is asking his clients to let go of the corporate and spirituality cash mix. His company, Lifehouse Inc. of Sherman Oaks, Calif., is beginning to practice by giving free radio-frequency sounding devices to such blue-chip companies as Apple Computer, Starz Pictures Entertainment, Virgin Records and Southern California Edison.

A shrewd, 60-year-old psychologist, Butler spent 12 years as a consultant in Toronto developing a successful Canadian catalogue house, including Labatt Breweries of Canada, Bass Petrelco Canada, London Life Insurance and Via Rail, before moving to California where he found an even more receptive audience. He was the keynote speaker for four consecutive years at the corporate leadership and ethics forum of the Harvard Business School and is becoming recognized as a pioneer in the most critical of missions—strengthening as much spiritual values as material success in the North American workplace.

"By spiritual values, I mean those values that are at the core of our humanity, that come from our highest, deepest self," he told *EW* during a recent interview near his office outside of Los Angeles. "However, when the question of spiritual values is examined, it's highly charged issues and that threatens to block deeper exploration and the discovery of any underlying and revealing insights."

His view: "In my experience, I've found that by exploring and exploring the issue, we tap a powerful source of deep fulfillment and creativity. Such new approaches in modern management theory as productivity and quality improvement, human motivation, teamwork and systems perspectives have markedly enhanced effectiveness. But one other dimension has to be taken into consid-

eration to awaken your individual power. The quest for spirituality allows you to win back active control over your own life. The political, social and financial structures that are imposed as we today were designed hundreds if not thousands of years ago. Their function is to influence and control the people so that they can be manipulated into supporting the system. With enough courage, inner power and charisma the individual can push against that manipulation and win back control, enabling him or herself of the responsibility of the batch of others to become free."

There are practical applications to all this, because those who have followed the often lonely quest towards enlightenment have found themselves empowered—both as individuals and as their companies' behalf. After Ratto completed a study for John Morgrid, the former Labor Resources president wrote of them: "We know that each of us has a vision of the future, but his particular strength is his ability to go as far as articulate those visions and make them happen. To call him a visionary is an understatement, because he is able to build vision into reality. In our case, that vision put Labat at the forefront of employee empowerment and involvement in the business."

Ratto sees himself, himself as "a vision carrier, parenting and that what you're capable isn't nearly as important as where you want to go." "I'd love to see him as a 'carry nothing' with the personal credo of 'do your education and find the vision of it,' " adds Ratto. "A true leader must see himself or herself as a warrior bringing vision into the world. He or she has to call on reserves of single-mindedness, discipline, and inspiring him, in this Wagnerian scenario, a sense of his. But above all, he or she has to be an idealized to his vision as is taught in his creed."

To differentiate his Vision from long-term pleasure, Ratto explains that corporate direction usually begins and ends with questions about what "you" and "others" do. "Vision, on the other hand, operates from an intuitive feeling about where the company should go, about teaching people at a more profound level. The problem is that most people have been trained through school and society to pursue their desires for survival, pleasure and success, so that they don't allow themselves to operate at a deeper level."

Ratto isn't troubled when his listeners state at him that he's a creature from another planet, which is paradoxical because his life, though it's usually described in a George Orwell sort, it doesn't bother him, because as he rightly points out: "Spirituality is an experience. It's your level of consciousness that determines what that experience will be. It's a connection with the living light."

Summing up the current situation, Ratto concludes: "We're in a paradigm shift. There will emerge new businesses and new ways of work. Environmental degradation and lack of fulfillment are coming to an end. Respect, a calling forth of people's individual gifts and spirituality—that's what's coming in."

I pray he's right.

What people want is an environment that appreciates spiritual values and allows a commitment to manifest our dreams

erations—the one that relates management to fundamental matters of the spirit which lie at the heart of all beings."

The trouble with this kind of talk is that one has to be a believer to understand it. But what Ratto preaches is not only in tune with the growing number of men and women who have carried their lives with spiritual quests, but makes good economic sense because employees at any level of any company are demanding more than paychecks for their work. What people want is an environment that encourages, respects and appreciates spiritual values. This doesn't necessarily mean anything to do with organized religion. It does mean a deep desire for more fulfilling work, and more than that—a commitment to manifest our dreams.

The toughest part of planting one's own spiritual growth is that it seems less a matter of seeking new ideas and perceptions than discarding old ones. The need is to become a warrior in your own behalf and to embrace your own individuality as totally as your identity and purpose become crystal clear. According to Stuart White, an essayist on the roots of spirituality: "Most of the organizations and structures around you are designed

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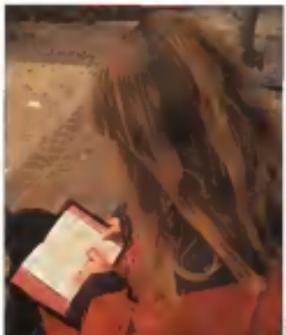
GOD IS ALIVE

DESPITE COMMON ASSUMPTIONS ABOUT THE DECLINE OF RELIGION, MOST CANADIANS ARE COMMITTED CHRISTIANS

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

—Matthew 22:21

Sunday mornings dawn bright in spring—when crocuses bloom and the barbecue comes as early as April, filled with the promise of new life. Shams rise early to catch the last sunbeams of drowsy thighs, while Sunday-morning sleep lazierly like the laughter of children's giggling with the chirping of birds drifting in their open windows. Sunday, a church bell tolls. Regular churchgoers—far fewer than when there were a few decades ago—make their way to morning service. But the Sunday-brunch and shopping crowd pay little heed; it is not that they have forsaken God—many just do not feel compelled to worship in an establishment church any more. Whatever beliefs they hold tend to be private ones—ones lived quietly divided between the public, secular world of Caesar, and the private, reflective realm of God. This, at least, is the conclusion of a revealing new study conducted by the Angus Reid Group and Queen's University historian George Roulston, the most comprehensive examination yet of faith in Canada. "This is a society we've been told is agnostic, atheistic one," says the polling



Brett's Vancouver-based chairman, Andrew Reid. "Public displays of faith may not be seen as socially acceptable. But there are obviously a lot of Canadians out there who have a quiet and private faith."

Begata studies decline in church atten-

dance since the Second World War—and widespread assumptions about the erosion of religion in modern society.

The Religion Poll portrays Canada as an overwhelmingly Christian nation, not only in terms of belief in belief. The poll illustrates that Christianity in Canada has undergone a profound metamorphosis outside—and sometimes alienated from—the mainstream churches. Fewer than a quarter of Canadian adults attend religious services weekly—another eight per cent go at least once a month. But eight out of 10 Canadians affirm their belief in God, and two-thirds of all adults subscribe to the basic tenet of Christianity—the death and resurrection of Jesus. Almost a third of the adult population claims to pray daily and more than half is read the Bible at least occasionally. "What we've caught here," says Roulston, "is Canadian religion changing boundary-wisely right before our eyes."

Bottom line: The study is based on a nationwide telephone poll of 1,518 adults conducted between January and March. It found that, even in a secular age, 78 per cent of Canadians still define themselves as Christians. Another one per cent are Jews, roughly 5 per cent each are Hindus, Muslims or

The congregation of Darul-Uloom, Oakville, United Church, many believe have a quiet, private faith outside the church

Buddhists. (Even smaller numbers are adherents of cults or New Age philosophies.) The remainder, almost two in 10 Canadians, say that they have no religion at all—and about half of those are out-and-out atheists. Respondents who identified themselves as atheists or adherents of other religions were not asked a series of questions about Christian beliefs. In nationwide random sample polling, the numbers of non-Christian respondents are too low to provide a statistically accurate portrait of other religions.

Among the poll's intriguing findings is that regular churchgoers are much more likely than other Canadians to say that they are happy and satisfied with their lives. That is in line with a separate study conducted by a sociologist at British Columbia University that concluded that practicing Christians are healthier. But the regulars are becoming fewer as

time passes. And if attending a church is no longer the defining factor, what does it mean to be a Christian? According to the poll, 68 per cent of all adult Canadians believe that Jesus Christ was the divine Son of God. But some theologians say that is not enough to qualify them as Christians. "All that means is there is a residual Christian belief system,"

maintains Stanley Green, an evangelical Baptist and professor of theology and ethics at the Grey Theological College in Vancouver. "Being a Christian is more than an acceptance of an article of faith." The question is what difference it makes to their lives. The answer, say many believers, lies in the ongoing struggle to balance the competing demands of Christian faith and a secular world filled with scientific absolutes, materialism and lustful popular culture (page 93).

WHO IS IN THE PEWS?

In a typical church on a typical Sunday, the congregation includes more women than men (51% to 48%). The gathering is slightly older than the population as a whole, except in the conservative church, which have been attracting young families. But in many other respects—including levels of education and income—churchgoers do not vary significantly from the general population.

Not everyone that walks with me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

—Matthew 7:21

Readers of Matthew seeking salvation could be excused for confusion about what exactly the will of God is, when Christians, and their



'CHRISTIANITY IS FLOURISHING WITHOUT ATTENTION FROM ELITES'

churches, often so piously on the question. In fact, the poll reveals tremendous diversity in Canadian Christians' beliefs and practices—more diversity among members of any given denomination, in fact, than between the denominations themselves. That range was evident in the admissions that a man from Angus Reid used to assign Canadians to nine categories—or "clusters," at religiosity, based on the level and orthodoxy of their beliefs (page 46).

Orthodox. Members of denominations cluster on a host of theological questions: the existence of Santa, the theory of evolution, the literal interpretation of the Bible, the likelihood of Christ's imminent return. They are also deeply divided on such hot-button issues as homosexuality and abortion—but, particularly in the case of Roman Catholics, overwhelmingly odds with official church teachings on premarital sex, contraception and the ordination of women. "What it suggests," says Angus Reid vice-president Andrew Grenville, who directed the poll, "is that we have to question our assumptions about what Christianity is about in Canada."

If she endorses the decisions taught at the seats of the mainstream churches. On the one hand, church leaders must accommodate the older, more traditional parishioners who have long supported the institutions financially and who like their church just find the way they have been. On the other hand, they must appeal to the baby boomers, a group ushered with a 1960s-inspired repertory of hierarchy and bonding at what they see as an expensive church structure on steroids.

Church leaders find themselves on the horns of a particularly prickly dilemma—accommodating those liberals can be disastrous in winning them (page 46). When the leaders of the United Church moved to the left—spending not on social issues and accepting human sexual clergy—they provoked a backlash. According to the poll, 30 per cent of all those who say they belong to the United Church feel that it is no longer significantly higher than far any other denomination, and opposition is strongest among the unitarianists' bedrock supporters, the regular churchgoers. The Roman Catholic Church takes the opposite tack, maintaining traditional teachings, particularly on sexuality, on the grounds that doctrine cannot be altered at the whim of popular morality. The result: schism. Most mainline Catholics are growing

ing their leaders—31 per cent approve of artificial birth control, 82 per cent condone premarital sex and only 26 per cent support the church's ban on abortion in all cases except when the mother's life is in danger. Says Queen's University's "I'd serve a bishop up the St. Louis Catholic Church, I'd be scared" (page 46).



Most mainline Catholics are ignoring their leaders' directives on social issues

among conservatives, that number rises to 59 per cent.

Conservatives also tend to be Evangelicals. They agree with their churches' positions on social issues. Among Christians who belong to conservative congregations, 73 per cent believe that homosexual behavior is morally unacceptable (compared to 40 per cent of Roman Catholics). They are the only group of Christians in which the majority disapprove of premarital sex, and they are the strongest opponents of abortion—41 per cent say that it should be permitted only when the mother's life is in danger; only 15

per cent want to go to church that remains忠于 the word of God, as revealed in the Bible.

Prarie fire. With the numbers and desire, prairie fire with strategic assessment and regard.

—Patsy 1594

On a quiet residential avenue in southwest Calgary, a steady stream of families enters the Korean and Korean Baptist Church. On average, the families live closer to the Internet than Sunday school, while the pastor's park the pianos—on evangelical congregations of 180 that grew assistant pastor Keong Bok Park and the whale-red choir in a rousing opening hymn, *Great King of Glory*. The 95-minute service is devout and intense, the simple altar ministered, the service interspersed with spirited hymn-singing and prayers. "We are a very conservative church, put liberal at all," declares E. C. Chang, a Calgary engineer and church deacon. "We believe in God's word, we believe 100 per cent in the Bible."

Friendship. Chang and his congregation are part of a remarkable growth in evangelical Christianity worldwide. It is raising its ranks in traditionally Roman Catholic Latin America and is growing in strength in south and Asia. In Canada, Korean immigrants are forming their own congregations. For the estimated 1,500Calgarians of Korean origin, says Marly Bean, a 40-year-old British Columbia-born Baptist minister who runs edu-



Park: a remarkable growth in evangelical Christianity worldwide

cation and youth services for the Calgary Korean congregation, the church is more than a Christian institution. "It also means cultural fellowship," he says. "It's a place to feel comfortable. They are in a strange country and here there is fellowship."

Not such a strange country in religious terms. Korean immigrants have found them-

selves in the midst of a burgeoning evangelical movement in Canada. One of the more startling findings of the Angus Reid poll is the number of Canadians who say that they believe in God's word as revealed in the Bible. At least 15 per cent consider it have had a born-again experience, feel that spiritualizing the gospel is important, believe in a literal interpretation of the Bible and consider the death and resurrection of Christ central to their belief system. And although evangelicals have traditionally been associated with the conservative churches, according to the Angus Reid poll, a third of all evangelicals are Roman Catholics. "I'm certainly surprised about the actual percentage of evangelicals in Canada," says Bowby, who has spent 20 years studying the movement. "Especially this group of Catholic evangelicals."

It was Bowby, in fact, who provided the impetus for the opinion poll on Christianity last year when he approached Angus Reid's Grenville to help him, among other things, count the number of evangelicals in Canada. The Pew Charitable Trusts of Philadelphia had given Bowby a grant for a three-year study of Canadian evangelicism, and the Institute used part of the grant to help fund the Angus Reid study. The first results appeared in January. "Angus Reid saw them," says Bowby, "and the top of his head blew off because he realized the results were very, very important." Reid decided to pursue religion as the sub-

HOW MANY CHRISTIANS?

Anywhere from two-thirds to three-quarters of the adult population describe themselves as Christians, depending on how the question is phrased:

78%

affiliate themselves with a Christian denomination

74%

disagree with the statement
"I am not a Christian"

When Christianity is described as belonging to some discipline

67%

believe that Jesus Christ was crucified, died and was buried but was resurrected to eternal life

66%

believe that Christ was the divine son of God

62%

believe that the life, death and resurrection of Jesus Christ provided a way for their forgiveness

BACK TO THE BASICS

Even though less than a third of Canadians attend religious services regularly, some fundamental Christian beliefs are widely held.

53%

of all adults accept the theory of scientific evolution

49%

feel that God always answers their prayers

47%

believe that Satan is active in the world today

32%

believe that the Bible is God's word, to be taken literally word for word



Sunday morning in Montreal: what does it mean to be Christian?

You've been driving all day.

So.

The roads are closed.

The kids won't sit still.

It's been coming down in buckets.

And it'll probably take another
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SACRED AND PROFANE

LIVING WITH CHRISTIANITY IN A SECULAR WORLD

Anne Renswick sits cross-legged on her desk at the McMurch Hall of residence at Brandon University in Manitoba. Books for her first-year courses on history and psychology lie open on a nearby desk; more posters dress the walls and a lamp of constellations sits on a pedestal. In most respects a typical Canadian university student, Renswick, 18, has no apparent tie to God or church, in some ways is fundamentally different from that of many of her friends. An active member of the United Church of Canada, Renswick says that her Christianity gives much of her comfort on campus. "Because I have a support system, my faith, I don't need to prove myself to people and get drunk or sleeping with the first available guy that comes along," she says. She also admits to feeling uncomfortable about raising the topic of her beliefs in an environment where talk of other faiths is somewhat less than sophisticated. Says Renswick: "I'm hesitant to bring it up, partly because it's not considered the cool thing naming some of my friends. I don't want to impose anything on anybody."

Constituted but uninvolved, legal but open-minded, Renswick's quiet, fervent faith is typical of the Christianity that many Canadians embrace. Whether they are regular churchgoers, stay-at-home wine-drappers or Christians who are questioning how their mortal church describes god, one fact is clear and foremost: God's power is present. For them, religion provides a private source of spirituality and a standard of conduct in a world where morality often seems to merit little attention. That is not to say that most Canadian Christians accept orthodox church teachings on such moral issues as sexuality or materialism—issues have drawn their own conclusions about which standards they consider relevant.

BOLD Others accept church teachings, but then struggle to live up to them as a modern world that seems to place a higher value on sex and wealth than spirituality. Still, many also say that they are compelled to struggle for answers, despite the difficulty of the questions. In fact, many Canadians say that a blessing event, such as the untimely death of a family member, the arrival of a child or simply the prospect of becoming an adult, helped turn them toward Christianity. Said Rev. Tim Ellett, Anglican priest at Christ Church Grey Park in Toronto: "People are scared silly. They are worried about where their jobs are going to be and their relationships are often very, very fragile. There's cancer, heart attacks, stress, violence—people are looking for something to guide them."

For one 35-year-old Montreal woman the search for spiritual guidance has meant years of groping



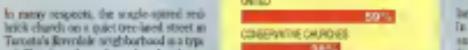
The McKeeves:
a vacuum
of spirituality
at the centre of
modern life

among different institutions, and unrepresentative clerics. Clegg added that her loss seems not to be used by anyone. For many Canadians, she felt uncomfortable about discussing her faith publicly. She attended a United Church Sunday school as a child and then kept in touch with her faith by visiting a choir that performed church music. But she said that something vital was still missing from her life. Exploration of her cultural roots as a Franco-Canadian and then a two-year stint in the Canadian Armed Forces Reserve failed to fill the inner vacuum. She tried a Presbyterian-Anglican Church in Montreal, followed by a multi-denominational church that welcomed all visitors.

But Clegg says that she did not feel comfortable in a religious setting until she joined a Montreal group that gathers for weekly prayer, services and conversation about spiritual issues. Run by Rev. Roberta Clare, chaplain for the Presbyterians and United Church at McGill University, the St. Martin's in the Basement fellowship group meets in the university's United Theological College. It is modeled on early Christian gatherings that took place in private homes with a emphasis of formality. "I'm looking for my own personal views of God and Christ," she says. "I'm beginning to understand that being a good person is a component of being a Christian, but that it is more than that. It means looking at your role in life and asking whether or not this is God's will."

The openness of the discussion and worship at St. Martin's also attracts those who are struggling with the very notion of God's existence. Although he was raised a Catholic, Marc Natale, 28, says that he has always been skeptical about the existence of a divine being. Even so, the graduate physics student at the University of Quebec begins to consider the possibility of an afterlife following the death of a beloved grandfather. Said Natale: "I don't believe in God, but I'm not arrogant enough in my atheism that I can't be open to the idea of God." He adds, "My personal tradition is in Christianity and I believe that is a valid way to engage in spiritual belief. But I also see other faiths such as Judaism, Islam and Native American spirituality as equally valid. Diversity of faith is part of God's plan."

When faith does reappear later in life, it may look very different from traditional church doctrine. Scott McKeeve, a graduate student at the University of British Columbia, says that his wife, a former Roman Catholic, has become a Jehovah's Witness. But McKeeve appears comfortable with a wide-open faith that teaches all about God, yet he acknowledges that passing on his values to his three-year-old daughter, Emma, will be a difficult challenge. Already, he and his wife, Christine, have decided to wait until she is older and more familiar with the church before "teaching her baptism." It will be especially difficult to teach her how to balance the Christian philosophy of loving others with keeping herself from being too attached to one. McKeeve notes, adding, "I have tried 'Do what that says?' But he said, it is vital for her to understand the relevance of religion in a secular society. Said McKeeve: "This is not



In many respects, the wide-spread Methodist church on a quiet tree-lined street in Toronto's Riverdale neighbourhood is a typical Canadian place of worship. Inside are heavy oak pews, a large wooden cross draped last week with a purple Lenten cloth and brightly colored stained-glass windows, one depicting Jesus as a shepherd, surrounded by lambs. Yet spanning the altar, beneath the inspiring pipes of a large organ, a plaque from the Book of Psalms, polished in large gold letters on a red background, reads at the significant difference between this Sunday morning flock and most mainline Christian congregations. It reads: "My house shall be a house of prayer for all people." For the predominantly homosexual congregation that gathers at the Metropolitan Community Church of Toronto (MCC), that inclusive message forms the cornerstone of their spirituality. "I used to feel like I was going to go to hell, but I could never be saved again by God," says lesbian church member Pam Koch, 28, a former Protestant. "But you know, the good news is God doesn't hate homosexuals."

In recent years, churches of all denominations have struggled to come to terms with the controversial issue of sexual orien-

tation, rediscovered his spiritual roots in the United Church when his mother died five years ago. Now 26, McKeeve says that he sees himself as a practicing Christian even though he rarely attends church services and does not believe in a literal interpretation of the Bible. But McKeeve does accept the idea of a supreme being and believes that the Christian expression of such ideas such as benevolence, integrity and the Golden Rule are valuable guides as behavior. "But I don't accept the notion that Christianity is the only avenue to God," he said. "My personal tradition is in Christianity and I believe that is a valid way to engage in spiritual belief. But I also see other faiths such as Judaism, Islam and Native American spirituality as equally valid. Diversity of faith is part of God's plan."

VISIBILITY But while McKeeve appears comfortable with a wide-open faith that teaches all about God, he acknowledges that passing on his values to his three-year-old daughter, Emma, will be a difficult challenge. Already, he and his wife, Christine, have decided to wait until she is older and more familiar with the church before "teaching her baptism." It will be especially difficult to teach her how to balance the Christian philosophy of loving others with keeping herself from being too attached to one. McKeeve notes, adding, "I have tried 'Do what that says?' But he said, it is vital for her to understand the relevance of religion in a secular society. Said McKeeve: "This is not

something that has proven to work 270 churches in 35 countries since without fail. People change." (See sidebar, page 106)

The largest is the Evangelical church, one of two downtown Toronto, which has blossomed from only twelve members at its founding 30 years ago to a weekly congregation of nearly 500 according to senior pastor Brent Hawkes. The church's newest Christmas Eve service吸引ed 800 to the city's 2,811-seat Roy Thomson Hall.

Like Koch, many members of MCC's congregation say that they experienced discrimination within mainstream Christ churches. Ernest Lassiter, for instance, a 57-year-old bookkeeper, was a member with the United Church from 1971 and 1978, when he was asked to resign because of his homosexuality. "I was devastated," says Lassiter, who added that, despite that hurt, he never lost his faith. Stanley Kevin Hall, 35, was "shamed" by his evangelical Baptist congregation, he explains, he says, that left him "hurt and isolated from God." But Hall, like other members, says that the Metropolitan Community Church, and its strong emphasis on participation and community service, has made a positive difference in his life. "I saw that there was a church that was still living," he says. "Very few of them are."

SCOTT STEELE

just a Canadian problem. There are big questions in many countries, about affirming the vacuum of spirituality at the centre of modern life."

Partly because of the overwhelming influence of a highly instrumentalized society, many parents return to regular church attendance to help guide their children's religious education. Although the vow recited in the Mennonite church, Debarsh Wilf, 33, was an integral churchgoer until her first child arrived, she and her husband, Randy, 38, and their two children, Alison, 6, and Kathleen, 5, now regularly attend United Church services in Sault Ste. Marie, Ontario. "Family really creates a need that brings people back to the church," she says. And while Wilf never lost her faith, she is not comfortable with all of the religious strictures from her childhood. "I am challenging the idea of a patriarchal society and God as Father. We also want our kids to know that gays and lesbians are not something to be afraid of. Nothing a black and white any more." But Wilf also says that church trappings directly influence her children. "They used the Ninja Turtle toys for a while but then we discovered the violent act too out. Even Alison noticed that their behavior became less aggressive after we put those toys away. We don't preach at them but we show them that we try to model our behavior on what Jesus had."

Hoppy: A sense of caring and community that is not based on possessions or professional accomplishments also draws many people back to their Christian roots. Kathryn Harris, 18, is studying creative writing and French at the University of Victoria. Although she was raised in the Christian tradition, Harris says that she was not drawn to the religion until two years ago when she joined a Bible study group, to accompany a friend. Now firm in her faith, Harris says that Christianity is a refuge from an intensely competitive, often ruthless world. "In our society, people are valued for what they can do, but I'm starting to value people just because they are." Partly because of such convictions, Harris spent a week last Christmas in Trois-Rivières, as a volunteer at the Boarding community of L'Arche (l'Arche), a worldwide network of houses for the mentally handicapped, and plans to return there full time in the fall. Said Harris: "I don't think it's a sacrifice; I feel very happy doing it."

Working and earning money is a really important Christian, however. And for those who have attained considerable success, there is the question of reworking their worldly wealth with biblical teachings that emphasize

stair living simply, unburdened by possessions and guided by spiritual values. Some say that they rely on their Christianity as a guide to conduct. From the Vancouver headquarters of the Jim Pattison Group Inc., Pattison presides over a \$10 billion empire with interests across several provinces and states in oilseedships, food processing and the entertainment industry. Said Pattison, who re-

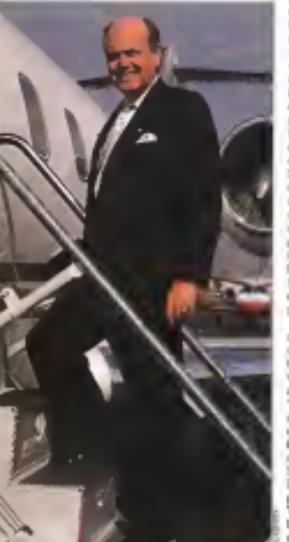
lates an active member of the Anglican Church in Toronto. Noted Hayek: "Christianity tells us not to be overly acquisitive and not to place money above other things. Love and respect for others is more important to me than making a big deal. I wouldn't sell my soul for a buck."

One of the most contentious issues being Christians is also one that requires highly sensitive and, for many, difficult to discuss—sexual. Christian teaching traditionally forbids sex outside marriage and entirely prohibits same-sex unions. But as secular society becomes increasingly permissive, many Christians have found themselves in conflict with church doctrine. Most have simply given up trying to adhere fully to the edicts of their church. Noted Rev. Colin Clay, an ecumenical chaplain at the University of Saskatchewan in Saskatoon. "The church's rules on sexuality are discussed in the pulpit often than abortion. A common message of sexual activity between young people is going to have to be whether or not they're going to change or pro-tect Christian. Although there are ways for whom religion comes into the decision-making process."

Some young people view premarital sex as a serious sin but not entirely off limits. "I'm hearing about a quick involvement with boys because it's an emotional attachment," says Stenmark. "And you don't want to mess around with your emotions, it's too healthy." His observers steadfast in this conviction that sex is only appropriate within marriage. Said Sue Bernick, 23, a single Roman Catholic studying philosophy and math at the University of Victoria. "Hopefully, my wife will be the same way. That I would understand if she had lived a different kind of life, and then come to the understanding that it's wrong because it's something sacred, not just for pleasure, like pizza."

Coming to such a conclusion has not been easy for Bernick. Being Christian can be difficult, he says, because of the enormous influence of popular culture, and the conflicts between the teachings of the church and the norms of society. "When you come to realize, you have to make a decision," he said. "It's a tough choice." For a growing number of Canadians, that often involves process of questioning, defining and becoming comfortable with their beliefs as an integral part of what it means to be a Christian in the modern world.

PATRICIA CHISHOLM with
MARY AMMETH in Toronto



Position: Standards of conduct vary between Saskatoon and Hollywood

usually attends a Protestant Church in Vancouver with his wife, Mary. "I like to go to church and I like to work," he added. "I have seen all kinds of different things over the years, but that doesn't necessarily mean you have to participate. Standards of conduct vary between Saskatoon and Hollywood, but I largely decide for myself."

The critical thing to remember, others say, is that money often becomes an obstacle to living a Christian life when it takes priority over spiritual values. Arthur Hayek is a retired mechanical engineer who founded his own business for most of his career and who

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SMALL-TOWN VALUES

THE RURAL CHURCH IS FEELING THE STRAIN

If God is in the details, then he has found a sanctuary in Carman United Church. A well-worn Bible smudged with children's crayons and an open-great book greet visitors who walk through its carved wooden doors in the rural town of Carman, 65 km southwest of Winnipeg. A colorful poster of an African woman plowing a scrubby field with oxen hangs on the wall, above the names of church members who fought "for King and country" during the First World War. A path leads from a portuguese and a chalice but into the back of the wooden church in a simple and functional, almost unadorned, Protestant beauty. In the Sunday lunch room—where former volunteers to volunteers on the number of sandwiches, pickles and other food provided in natural laundry coincide after the service. By its rustic exterior and faded atmosphere, the church appears to be a much-loved fixture in the town of 2,800. But the established churches are feeling the strain of apathy even in the small communities where, from the beginning of Canadian settlement, they have been at the centre of religious and social life. Still, faith can be a precious commodity for a congregation that has recently endured controversy, tragedy and a frequent turnover of ministers. "It has been rocky at times," says Neil Vanderplas, a local bookseller. "But rural people can adapt to change."

Those fits in the land and the community are woven into the character of Carman United's congregation. Like other members of their denomination, they witnessed a revival in their ranks after a 1988 decision at the National General Council in Victoria to accept homosexual ministers. Abstinence declared and friendships were tested by reaction within the congregation. Members also faced fierce criticism from the right-wing churches in Carman, which lies at the edge of Manitoba's so-called White Belt of conservative churches. Two ministers narrowly avoided the new faces at the pulpit because of serious illness. Two ministers narrowly avoided the district's three churches in Carman and its nearby village of Springfield will close in June because of diminished membership and Giveynville. One minister died from cancer last year and another, Rev. Ralph Denevally, retired to cope with his own cancer. The congregation then chose the husband-and-wife team of Wayne and Jean Lamont. Although they are due to stay in July, Jean was recently diagnosed with cancer and is now receiving treatment in Winnipeg. For those suffering in the pews, Lamont's diagnosis raised the unanswered prospect of continued instability. "We get a lot of guest speakers," says Linda McLean, a woman in a white dress who is the pastor of a small, non-consecutive church, the Woodland United Church. "I had picked a more consecutive church, she would have just laughed." For her part, Karen says that she was drawn in the door by Donnelly's sense of humor and stayed because she liked the teaching. "I liked church rule being a child," says Karen, noting that some preachers ministers have stretched her commitment to the church. "These sermons bring religion to life," she said. As well, she says that discussions raised at weekly confirmation classes have brought the couple closer together. "We debate for hours," she said. "I love using the Bible as a history of actual people."

Violence. Their minister, now 65, Rev. Margaret Reid, who arrived in Carman in January for a six-month term, took issues often as a result of all the changes, said Reid. With her vivacious laugh and fast mannerisms, the young minister is described as a "bundle of enthusiasm." She is recently diagnosed with cancer and is now receiving chemotherapy. But Reid is resilient about her illness, noting, "You need time to build a sense of security."

Many members say that tough times have brought them closer together. "They are an inspiring, thoughtful group of people," said Denevally. "Everyone had to pitch in to keep things going." The 24-member elected board of elders, which oversees church activities, set up a pastoral care committee to organize visits to elderly, sick or lonely people in the community. Members of Carman United also take turns preparing food, teaching Sunday school or caring for toddlers during the weekly service. Some have set up groups to study free trade and other issues that affect a region steeped in farming. As well, overgrown cabbages and dill plants are sent to North End Missionaries in Winnipeg.

Despite the strong sense of community, religion remains a personal pursuit for most people who sit in the pews each Sunday. "I often come alone," said Cliff Beppel, a local bookshop owner who was raised as a Methodist. "This gives me time to look at the spiritual side of life." Many parents, like Evelyn Skelton, come back to the church to give their children some exposure to religion. "I don't want my son to grow up with nothing," said Skelton. "But I needed a church that accepted my values."

With its relatively accommodating attitude and emphasis on personal reflection, the United Church draws some people who might not otherwise go to church. "That was a compromise," said Lynn Bengali, 34, a funeral director who started attending three years ago with her son, Karen, 22, a self-taught artist. "When I first joined [in 1992] I had picked a more consecutive church, she would have just laughed." For her part, Karen says that she was drawn in the door by Donnelly's sense of humor and stayed because she liked the teaching. "I liked church rule being a child," says Karen, noting that some preachers ministers have stretched her commitment to the church. "These sermons bring religion to life," she said. As well, she says that discussions raised at weekly confirmation classes have brought the couple closer together. "We debate for hours," she said. "I love using the Bible as a history of actual people."

In the greatest struggle of life—and death—Rev. Margaret Reid, during the past month, has helped her small congregation come to terms with her death. Perhaps the most difficult trials arose with the death of 25-year-old Tracy Heaton from a cerebral aneurysm. "We are not used to young people dying in



Donnelly: Abstinence and local entries lead the mostly off-a-Mainstreet United congregation

our country," said Reid, whose last assignment was a four-year stint in Malawi, a southern country in southeast Africa. For most of the victim's contemporaries, it was their first brush with death—and with the church. "When you are young, fat comes in at an accident," said Reid. But the event also brought both into focus for the families involved. Heaton's boyfriend, Ronald Ruskin, sustained serious injuries in the accident. Said his mother, Luis Ruskin: "A tragedy like this makes you realize that church still means something." Ruskin stopped attending church when she moved to the German area a few years ago. "It seemed irrelevant," she said. "Now, I'll try to set that hour aside each week."

Congregations. For many churchgoers, the desire to observe that hour is rooted in their desire to help. Witnessing the change of seasons and vagaries of weather only strengthens a belief in God, says Neil Vanderplas. "God is the Michael of creation," he said. "In fact, my community, was never forget that. Our religious conviction is linked to Mother Earth."

THE BAD GUYS IN TOWN'

Ralph Dennelly, 63, left the German United Church through periods of "burnout" before returning last summer after seven years as minister. As an amateur anti-Machiavelli, he reflected on shadiness during the mid-term Manitoba election.

Machiavelli: The United Church has taken some risks under Rev. Neil Vanderplas. Donnelly's other ministers label him as the bad guy in town. The decision to ordain homosexuals made it worse. Ordinary folks made a difficult decision after an uncertain priesthood. Honoring and debating some made it an excuse to drop out. That caused a lot of sorrow for those left behind—to see a vacant place where someone had sat for 25 years.

Machiavelli: Your church became more in theory and people went out the door. Does it make you wonder if you're doing the wrong thing?

Donnelly: What sets, apparently, is conservatism. They answer but no tough questions. It's just like selling soap. If Jesus came back today, he would not be selling valentines on our own TV show.

We do what we believe is right and consistent with the teachings of Christ.

Machiavelli: Christ is not a word that you hear ever outside the church.

Donnelly: Exactly. God has almost disappeared from our vocabulary. That fact encouraged me to retire early. If there's a conflict between worship and hockey or music or seeing Grizzly, the worship always comes last.

For Cliff Beppel, the United Church is a link to the global community. "I want to know what's going on in the world," he said. "I chase a place that has the courage to deal with different issues." Those issues have come along on Beppel's pulse and those of other churchgoers that met Macmillan's Leslie Red River Valley. During last winter's service, she compared the "hostile" cities of herself to the plight of refugees living in Malawi. A passage in reaction to the death of Lazarus raised memories of a friend's death from AIDS. A member called out a reminder to bring in food for families in need. After the service, people gathered in the basement to eat chicken sandwiches and homemade cakes. Betty Vanderveen reflected on the church while sipping coffee under a sign with the Hebrew greeting "Shalom." She said, "I feel like a person here instead of a face." As Canadians reflect their attitudes towards religion, many things remain unchanged as churches like Carman United.

DIANE BRAIDE in Carman

Machiavelli: Does religion mean more to a small town?

Donnelly: It's easier to hide in a city. Here, your church is always with you. People leave who goes and how when. If your church is one of the most controversial in town, that can make you a target of abuse.

Machiavelli: What kind of abuse?

Donnelly: I never left part of the group at Macmillan's funeral. Four people were as least as tall as me. Cliff Beppel, the United Church's vice-president, was the subject of other semi-public comments. They are heard constantly by folks who like the news that if you haven't been born again, you're not Christian.

Machiavelli: What about women and other groups that disagree with how they are perceived in the Bible?

Donnelly: The Bible is a host of things. There is history, parables, seeds of positive, platy advice. If you are going to be a student of the Bible, you have to understand the culture of each period. You do not treat a platy as a poem as if it were a historical text. You have to look at the context first.

Machiavelli: How do you tolerate beliefs that don't even acknowledge the existence of Christ?

Donnelly: As far as I can tell, Jesus never tried to convert anybody. He didn't say to the Samaritan, "You ought to be a Jew." He taught by example. I know a guy in who does who follows Islam. I really admire him. It would be an insult to suggest that he joins the United Church. We're defined by our relationship with God. In the end, he judges us by that, not by the label we pick. Some people in town forget that.

THE GAMUT OF BELIEF

THE POLL DEFINES THE FAITHFUL

The Religion Poll by the Angus Reid Group surveyed 4,000 Canadians, an exceptionally large sampling by polling standards, providing an unprecedented opportunity to draw a national portrait of Christians and their faith. Using a system known in modern polling as "cluster analysis," a team led by the firm's Toronto-based vice-president Andrew Granville has grouped Canada's Christians for the first time according to their types and levels of beliefs. They identified nine specific groups, or clusters, ranging the gamut from ardently orthodox to atheist. Most of the casting occurs in the following pages. In Montreal, in fact, all religious persuasions were represented.

The differences vividly illustrate the accommodationist nature of the church in the pervasive religion of Canada. Full participants whose beliefs identified them with one of the groupings spoke to Marjorie's absent faith, her lack of faith. The nine clusters, in a sense or less distinguishing scale of commitment:

EVANGELICAL BELIEVERS (13%)

By all standards, this is the most zealous group, the people often associated in the popular mind with "Christian fundamentalists." In fact, fundamentalists, who could loosely be described as the ardent, least tolerant evangelicals, form only a small part of this group. But the overall sense of the cluster surprised even leaders of Canada's evangelical movement, who had assumed that they represented only about seven per cent of the population. Adherents are to be found in all the denominations, including Roman Catholics, but particularly in the conservative Protestant churches such as the Baptists and Pentecostals. Fr. Ann Schreier, 48, a Woodstock, N.B., housewife and mother of four children aged 19 to 27, a "personal reformation" with Christ is the cornerstone of life. A United Baptist, she said, "just trying to go to church and taking it seriously where I am going to learn more about this, living fellowship with other Christians and friends and getting involved in different groups in the church."

As the conservative nature of this lot might suggest, Evangelical Believers as a group are less supportive of gay rights than people grouped in other clusters. But they do not differ much from the others on many social political issues, such as an amalgamation or last year's embryo action in the House Bill [legislation supporting of both]. Unlike the situation in the United States, where a bigger evangelical movement (25 to 30 per cent of the population) has been

associated with the right wing of the Republican party, Canada's evangelicals have not looked to any particular party, not even Reform, led by a like-minded politician, Preston Manning.

ARDENT CHURCHGOERS (14%)

This group holds similarly orthodox beliefs, but they are not as likely to say that the Bible is God's word as it is to them to encourage non-Christians to convert. As well, people in this category generally do not claim to have committed their lives to Christ. They are slightly more likely to be Catholic than Protestant. Karen Lee, 26, a University of Alberta medical student from St. Albert, just north of Edmonton, says that she would identify as Catholic unless "I'm set aside to balance out my family and I think going to church regularly forces me to think about spiritual issues."

DOMINANT EVANGELICALS (11%)

Faith is strong and beliefs are orthodox among people in this group, but they believe in an uncommitted manner. It is important in their daily lives, but they are much less likely than the previous groups to attend services. They are well represented in all the major denominations. "For a very strong believer in God," said David Baugé, 57, a northern Alberta foreman for the school board in Teeswater, N.S., "My whole day starts out with Jesus, with a prayer every morning, and I end my day the same way." But Baugé, raised as a Baptist and later a member of the Presbyterian Church, grew away from his faith in his early 50s. "I enjoyed the fellowship, and I did enjoy going to church, but I would stop being as involved as I was for several reasons," said Baugé. His absence from the pew, he added firmly, "does not make me less of a Christian."

CULTURAL CHRISTIANS (12%)

The group's beliefs are still orthodox. God exists, Jesus is resurrected and divine

are forgiven, they are specially created beings, not evolved. But Scripture is not to be taken literally; they have not committed themselves to Christ and religion is not very important in their day-to-day life. "I don't think you are in better than another," said Edith Bell, 64, a retired health care worker from Novato, Calif., who was raised in the United Church but brought up her six children in her husband's church, Anglican. "I don't feel the need of constantly going every Sunday or listening to someone else's opinion," she added. "But I just have that really strong sense of inner truth."

OCCASIONAL CHRISTIANS (13%)

In this cluster, doubts appear about the fundamental beliefs. They consider themselves to be Christians, attend church occasionally and

their faith is important to them. But the Bible is not necessarily God's word and they do not rule out the theory of evolution. "I can believe everything," said John McDonald, 64, a retired teacher from Toronto. "These days, it's hard to believe in anything. But my faith is important to me." McDonald, an Anglican who is married and has two children, said that he doesn't go to church every Sunday. But he prays every night, he added, even though "I don't know if I believe prayers are heard."

MODERN MODERATES (13%)

The level of commitment is now very low. Although most associate themselves with some denomination or another, they feel that God probably exists and that it is fairly likely Jesus was divine, only about half call themselves Christians. About one in 20 in this group are Jews, Muslims, Hindus, Buddhists or other non-Christians, and one in four say they have no fundamental affiliation. They rarely, if ever, pray, read the Bible or attend services, and their Bibles are not important to their lives. They are least likely to be found in the Protestant conservative churches. "It's not what you would call a good Catholic," said André Laprade, 35, a labourer living with his parents in Laval, Que. But he said that he respects people who consider their religion important. "Anyways, we all have our thing," he said.

ATHEISTIC RELIGIONISTS (2%)

The people associated with this small group pray or attend services occasionally, even though they do not believe in God or accept Christ's divinity. Still, they describe themselves as Christians, tend to identify them-

as Christians," he added, "we all believe there's a big Boss somewhere."

SKEPTICS/MON-CHRISTIANS (13%)

For the most part, they are Christians with significant doubts, religious non-Christians and people associated with no religion. Most members are skeptical about the existence of God and about Jesus' divinity. More than half agree that they are not Christians, and almost one in 20 are Jewish, Muslim, Hindu or Buddhist. Among them are those with devout views, but their numbers are so small that they tend to be overwhelmed by the Christian skepticism with whom they share attitudes on many beliefs. Edwin LeBlanc, 62, manager of a Saskatoon law office, was raised by a Catholic mother and Anglican father but was never baptised and attends church. "I don't believe Jesus was the Son of God and I'm not really sure there is a God, but I'm not against religion," he said. "It's the basis for good living and if that's what it really prides, than it's far from me to say it isn't necessary."

ATHEISTS (13%)

Religious beliefs have no place in the graphic lines. In their minds, there is no God, Jesus was not divine and faith is not important. Skepticism identity with non-Christian religions, mainly Hindus. Overall, eight out of 10 would not describe themselves as Christians, but about half still identify with our denomination or atheist. South Berwick, N.S., insurance agent Brian Coates, who was raised as a Baptist, says that he does not believe God exists. "Black religion's a good thing if you believe in it," said Coates, 44. "You need to believe in something, I guess. I believe in money, I like things I can see or touch."

ROBERT MARSHALL, with
NICK UNDERWOOD in Toronto
and ANNE GARDINER
in Quebec City



RELIGIOUS VIEWS IN CANADA



| SUBJECT | EVANGELISTIC BELIEVERS | ARDENT CHURCHGOERS | DOMINANT EVANGELICALS | CULTURAL CHRISTIANS | OCCASIONAL CHRISTIANS | MODERN MODERATES | SKEPTICS/MON-CHRISTIANS | ATHEISTIC RELIGIONISTS | ATHEISTS |
|--------------------------|--|---|---|--|---|---|---|--------------------------------------|--|
| DOCTRINAL ORTHODOXIE | Very orthodox | Very orthodox | Quite orthodox | Quite orthodox | Quite some doubts | Quite some doubts | Divided on God's existence; Jesus not God | God is 'an old suspension' | God is 'an old suspension'; Jesus not divine |
| COMMITMENT TO CHRIST | Committed to Christ; likely have been born again/been baptised | I have not really tried to live up to my Christianity, but am committed | Have quite important, but not necessarily total, faith commitment | Not very committed, but somewhat committed | Faith fairly important, but not committed | Faith not very important, not committed | Faith not very important, not committed | Beliefs are important, not committed | Faith not important, not committed |
| OTHER ISSUES | Happier than most, predominantly in conservative churches | Happier than most, predominantly in conservative churches | Not too Catholic | One is right not Christian | All identify as Christians; half would not describe themselves as Christian | Individually nonChristian religions | All identify as Christians | 90% not Christians with cause | |
| DOES GOD EXIST? | Yes | Yes | Yes | Yes | Faith/some | Yes | Likely or No | Only as a question | Only as a question |
| CREATED OR EVOLVED? | Created | Created | Created | Created | Possibly evolved | Possibly evolved | Possibly evolved | Created | Evolved |
| SINS FORGIVEN BY CHRIST? | Yes | Yes | Yes | Yes | Likely | Likely | No | No | No |
| BIBLE GOD'S WORD? | Yes | Not really | Yes | Not really | Not really | Not really | Not really | No | No |
| PRAYER | Daily | Daily | Occasionally | Occasionally | Occasionally | Rarely or Never | Generally don't | Some regularity | Rarely or Never |
| RELIGIOUS READINGS | Regularly | Fairly regularly | Occasionally | Occasionally | Occasionally | Rarely or Never | Generally don't | Occasionally | Rarely or Never |
| CHURCH ATTENDANCE | Weekly | Weekly | Occasionally | Occasionally | Occasionally | Rarely or Never | Generally don't | Occasionally | Rarely or Never |
| SUPPORT GAY RIGHTS (%) | 32 | 60 | 56 | 55 | 59 | 19 | 71 | 58 | 78 |

EMPTY PEWS, ANGRY MEMBERS

CHURCHES CONFRONT THE DECLINE

In churches across Canada, empty pews are frequently the dismal reality as priests and pastors begin Sunday services. But on a Sunday morning in late March, St. Michael's Cathedral, Toronto's largest Roman Catholic church, is nearly filled with the faithful who have come to pray and worship. The air is full of the fragrance of burning incense and the ritual sounds of a 15-year-old boy's choir. The service is as splendiferous blend of the spiritual and the sensual, as if the crowded pews convey the impression that the sacred has triumphed over the secular just as miraculously as spring has once again burst forth over winter. Like churchgoers everywhere in Canada, the worshippers at St. Michael's are a mix of young and old, male and female, and people of various racial and ethnic backgrounds. But despite their diversity, Canadians who attend Sunday services are a minority in an increasingly secular society.

Although The Religion Poll based in a survey by the Angus Reid Group found an abiding commitment to the fundamental tenets and teachings of Christianity, the major church bodies continue to confront a decades-old crisis of declining membership. "Informal religious belief is eroding because people are fed up with institutional churches," concluded George Rowlings, a professor at Queen's University in Kingston, Ont., who worked with the Angus Reid Group on the survey. "I see this in the Roman Catholic, Anglican and United churches, and I wonder whether they can bring people back into the fold."

Within the hierarchies of Canada's major Christian denominations there is a growing recognition that churches must change if they hope to survive in an era of broad, noisy secularism and quiet, private religious belief. "We've moved beyond the field of dreams idea of you build a church and they'll come," said Rev. Peter Elliott, director of ministries in church and society at the Toronto headquarters of the Anglican Church of Canada. "You can't just ring

ROMAN CATHOLICS

Catholics remain Canada's largest denomination with 11.9 million members, according to the last published census numbers on belief, taken in

Catholic devotion: mysterious

the bells and open the doors any more." Among some religious leaders, there is also a real recognition that bringing Canadians back to the institution of church by boosting church attendance is a formidable task. "There is a kind of practical atheism taking over that is not intellectually thought out," said Most Rev. Marcel Gervais, archbishop of Ottawa and president of the Canadian Conference of Catholic Bishops. "It's simple that God does not move people. What do you do with people who have no religion about God?"

According to the Angus Reid poll, Canada's three major Christian denominations, the Roman Catholic, United and Anglican churches, have been seriously affected by the enormous movement away from institutional religion. Only 39 per cent of Canadian Catholics, 38 per cent of United Church members and 35 per cent of Anglicans attend church services on a weekly or monthly basis. By comparison, two-thirds of those who belong to conservative Christian denominations, such as Baptist or Pentecostal churches, do attend services regularly.

Similarly, the mainstream churches have been less successful than the conservatives at attracting new members, the Angus Reid survey showed. Only six per cent of those who identified themselves as Roman Catholics said that they had converted to Catholicism from another religion. The poll revealed that 28 per cent of the Anglicans and 26 per cent of the United Church members had converted as adults. But 38 per cent of those affiliated with conservative churches described themselves as converts from another faith outside the conservative ranks.



1986. As clergy must uphold doctrinal positions set by the Vatican that are, in many cases, much more conservative than the beliefs of a majority of Canadian Catholics. According to the Angus Reid survey, 91 per cent of Catholics agree with the use of artificial birth control to prevent unwanted pregnancies, while the church's position is that all members must not use artificial contraceptives. Slightly over 90 per cent of Canada's Catholics believe that it is acceptable for unmarried people to have sex, whereas the Vatican insists that sex can occur only within a marital relationship. And 35 per cent agree that homosexual behavior is morally unacceptable, explicitly rejecting the Vatican's declaration that homosexual behavior is an objective "moral disorder."

The poll also reveals that the Catholics who attend mass weekly or monthly subscribe to relatively conservative views, tending to support Vatican教義 on issues such as the central role of marriage and family. Twenty per cent of those regular churchgoers say that they consider themselves to be traditional Christians, and the same percentage reported experiencing a profound religious conversion or awakening. Over one-third of those who regularly attend mass declared themselves to be fundamentalist Christians.

That conservative majority provides the church with a solid base in Canada. But some senior Catholic clerics do acknowledge that keeping the Moral Majority active in the church is a difficult, if not impossible, task because religious values frequently conflict with the values of an affluent society. "God has created a marketplace," said Gervais. "He does not really care what people do in anything else. He's backed away as far as we're household good. It's not surprising because in a wealth society people have choices. This gives them a sense of power and they don't like any one restricting their choices. They are probably tribal if we say 'You can't have abortion' or 'You have to adhere to certain sexual morality.'"

Other church officials insist that the rift between the Vatican and ordinary Canadian Catholics, particularly on matters of sexual morality, does not pose a threat to the future of the church. Senator Scammon, director of the office of family life for the archdiocese of Toronto, and the church has a hierarchy of values. The core teachings and the central importance, she says, are more important than certain issues of sexual morality. Scammon said that the vast majority of Catholics still accept traditional views such as the Holy Trinity, composed of God the Father, God the Son and the Holy Spirit. Similarly, she added, most



A CHURCH AT ODDS WITH ITS ADHERENTS

Significant numbers of self-described Roman Catholics reject many aspects of church doctrine:

| | |
|------------|---|
| 51% | Approve of contraceptive use |
| 84% | Would allow priests to marry |
| 82% | Say it is "OK" for unmarried people to have sex |

| | |
|------------|--|
| 80% | Would allow divorced people to marry in the church |
| 78% | Say that women should be allowed to become priests |

| | |
|------------|---|
| 64% | Say that the celibacy requirement is a major cause of sexual abuse by priests |
| 58% | Say that homosexual behavior is morally unacceptable |

| | |
|------------|--|
| 41% | Accept abortion "in certain circumstances" |
| 36% | Accept abortion "whatever a woman wants" |

| | |
|------------|--|
| 37% | Say that their faith was shaken by revelations of sexual abuse in their church |
|------------|--|

The sampling of 1000 Roman Catholics presents a margin of error of approximately 10 per cent about 19 times in 20.

Catholics believe that the Eucharist is the body of Christ.

Scammon noted that the church is showing strong growth in some areas, notably Toronto where the archdiocese has added 13 new parishes over the past five years. But in other parts, particularly Quebec, home to half of Canada's Catholics, there has been a marked decline in attendance. A church spokesman, Rev. Jean-Louis Lachapelle, a Diocesan priest at the Institut de Philosophie de Montréal, said that a study conducted by him after 1980-1981 predicted that dioceses of Quebec churches will close permanently by the end of the century unless they are revitalized. He said that many large churches capable of seating 1,000 people now draw fewer than 200 people on an average Sunday mass. As a means of attempting to revitalize the church, the Quebec Conference of Catholic Bishops decided in March to establish a program of youth faith groups. Bishop Bernard Hubert said that his diocese, encompassing several communities on the South Shore of Montreal, planned the first. Housewife groups of 10 to 25 young Catholics meeting to discuss and share their faith, and eventually reaching out to others.

UNITED

For the United Church of Canada, the country's second largest denomination with 2.6 million self-described adherents, changes and innovations, largely aimed at keeping the church in touch with contemporary values, have often created political and divisive controversies. Formed in 1959 through the merger of the Presbyterian Methodist and Congregational churches, the United Church is an autochthonous Canadian institution that is free to develop its own theological position. In recent years, for example, the church has taken a pro-choice stand on abortion and adopted a policy allowing the inclusion of homosexuals, which has angered and alienated many in its conservative wing. In fact, the Angus Reid poll reveals that 33 per cent of those who regularly attend United Church services believe that it has become too liberal in its teachings.

Church officials estimate that 25,000 members left the church because of the controversy over homosexual marriage. But church spokesman Douglas Flaherty, "was a time of upheaval and division. Our natural nature was disrupted because so much wrong was going on with the controversy." He acknowledged that the conservative elements within the church are still uncomfortable with some of the official theological stances, "but the wider denomination has stabilized and we are moving on."

Still, some members of the church's



leadership attribute the decline, in addition to changes in Canadian society rather than liberal theology. *Anglican* general debater Moderate Stanley McKay, director of a Winnipeg theological school and the first aboriginal Canadian to lead the church, said that religious congregations were traditionally built around small communities where people lived, worked and worshipped together. "Today, people are moving and families are becoming disconnected," said McKay. "Individualism is a great reality in North America. The church was built on a historic community that no longer exists."

ANGLIKANS

The country's third largest mainline Christian denomination, the Anglican Church, is also struggling to strengthen its appeal to the 2,436,117 Canadians who claim Anglican affiliation. Archbishop Michael Peers, the Anglican primate in Canada, said that the public has become skeptical towards many institutions, including the big banks, the medical profession, the various political parties and the country's churches. But Peers added that private religious conviction often remains strong even when religious institution wavers. He noted that successive Communist regimes suppressed the churches of the Soviet Union for some 30 years but failed to extinguish individual religious belief. "Even in a highly secular society like ours, there are profound and particular perceptions about what is sacred," said Peers. "At the capacity of our society to deliver materially churches, then people begin to ask what does endure, what really matters."

Among Anglican clergy and laypeople, however, strenuous debates are underway over how to renew the church. One of the growths of the evangelical movement in Canada

Service of Toronto's Danforth Group

Toronto's most conservative Christians have active, committed congregations

most successful efforts has occurred at St. John's Anglican Church in the Shaughnessy area of Vancouver. Associate rector Rev. Stephen James said that he began building a Sunday night service four years ago designed to appeal to young people. At first it drew about 60 worshippers, but he said that the service now attracts a capacity crowd of 300 most Sundays. The participants are almost all between the ages of 18 and 40. He said that he has simplified the Anglican liturgy and uses contemporary Christian songs rather than classical choral works. But he said that he relies on a conservative, almost evangelical theology that treats the scriptures as inerrant. "We found that people really want to know about God," said James. "They're incredibly hungry."

THE CONSERVATIVES

And as an era of great change and challenge for denominations of every stripe, only the conservative Christians are speaking boldly of the future. According to Brian Stiller, executive director of the Evangelical Fellowship of Canada about two million Canadians belong to conservative denominations, the largest of which is the Pentecostal Assemblies of Canada, with more than 250,000 adherents. The individual conservative denominations remain small compared to Canada's three big mainline churches.

But Stiller noted that the conservatives have active and committed congregations, many of which are growing.

Indeed, growth has become a major objective of the evangelical movement in Canada

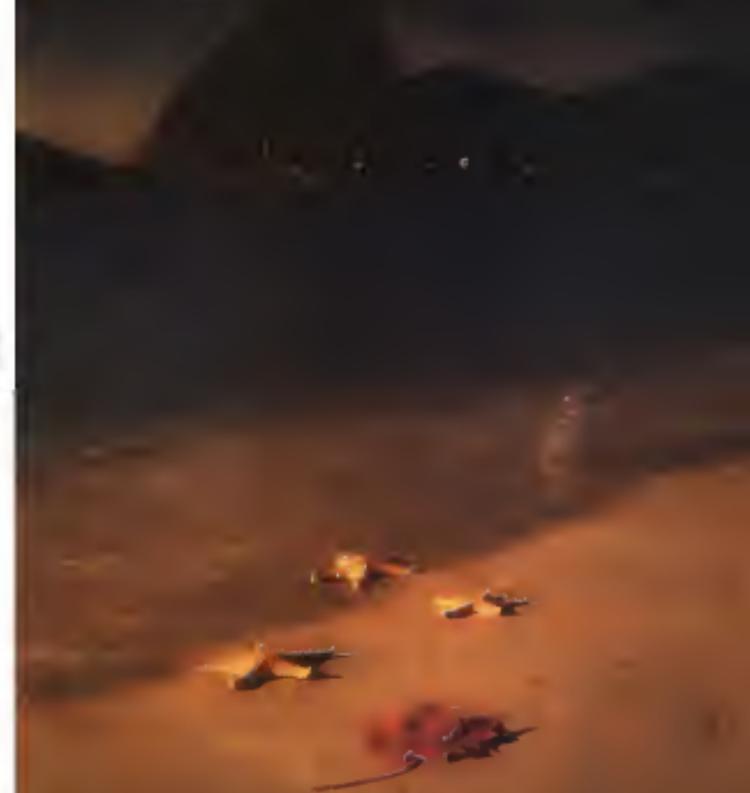
Stiller said that the fellowship launched a program called Vision 2000 in May. Now, to promote and encourage the formation of new congregations, as well as the expansion of existing ones, since these most denominations have set goals they hope to attain by the end of the decade. He said that individual congregations are responsible for church growth. They usually select 10 to 20 couples and provide them with funding, as well as other types of support, for up to two years. The new groups hold services in school gymnasiums or other public facilities and begin to seek out new members. The ultimate goal is to attract enough members to build a new church. Said Stiller: "There's a tremendous amount of enthusiasm for church planting."

Heribert Barber, pastor at Calvary Temple, the largest Pentecostal congregation in Winnipeg, said that many people are disillusioned with what appears to be a departure from biblical values in church and society. A spiritual vacuum has been created by the movement of some of the major denominations away from traditional biblical teachings," said Barber. "Many Canadians are looking for a place to land."

In an age when church attendance is declining, and when the secular appears to have triumphed over the sacred, the assertive evangelism of the evangelicals rarely finds notice. The leaders of Canada's other Christian churches, instead, the much more often move from cautious optimism or mild apprehension to stark pessimism as church leaders face the daunting challenge of maintaining large and fervent institutions in an affluent, materialistic and increasingly complex society.

DARCY JENISH

Bonfogo Beach, Rio de Janeiro



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PEOPLE

AT PLAY IN THE FIELDS OF THE GODS

Roberto Calasso lives with stories. An editor with Milan's Adelphi Editrice, he is also the author of *The Marriage of Cadmus and Harmony*, a thought-provoking retelling of Greek myths that has been translated into a dozen languages. "These stories have been the subject of a passionate interest for 3,000 years," said Calasso, 51. And the author is clearly fascinated by the tales of ancient gods for their own sake. "You have to abandon yourself to the stories," he added. "Using literature to give moral teachings—that is fatal to literature, and is thought."

Movie hero

Harrison Ford's sharp divide critics from adoring fans. Director Oliver Stone, whose 1991 hit movie, *JFK*, concluded almost every conspiracy theory about the assassination of John F. Kennedy, was in Toronto recently as part of his five-city lecture tour. In a rambling, 90-minute speech, entitled "Molding Movies That Matter," Stone ruminated about spirituality, Buddhism—and his critics. "The press makes fun of me," he said. "They call me 'Oliver Stunk!'" But during a question-and-answer period later, members of the audience of 1,800—the downtown theatre's capacity in 2,600—showed the Oscar-nominated filmaker with palpable praise. "Mr. Stone, you are my hero," said one. Said another: "Mr. Stone, it is an honor to be in the same room with you." Afterwards, about 300 people, many of whom paid \$75 for special passes, went backstage to meet the director, who shook hands, signed autographs—and left after 20 minutes.



Stone: 'The press makes fun of me'

Recognition for hockey's classiest acts



Howe: 'It's emotional'

After dedicating 22 seasons to professional hockey, Gordie Howe is still going. The soft-spoken icon of the sport is now on a 65-city North American tour to raise money for children's charities. "It's emotional," said Traverse City, Mich.-based Howe, who added that young players recognize him even though he retired from professional hockey in 1980. "It surprises me," he said. "You get short thurs at low generation that come out." Last week, the charity tour took him to Boston, Hartford and Hartford, Conn., where, evidently, it may also have to go to end Howe's run with the NHL. To mark Howe's 80th birthday on March 31, new league president Gary Bettman officially sent him a cable as a gesture of goodwill—even though Howe and an other former player have been embroiled with the NHL in a self-service suit for \$77 million brought over an alleged embezzlement of player pension funds. Last week, the

legendary right-winger crossed Bettman's "cross," but some would downplay reason. "There are a lot of pretty nice guys," Howe said, "who gave up a lot of their lives for the game."

It must have been tempting. On March 27, another hockey legend, Jean Beliveau, received a telephone call from Prime Minister Brian Mulroney, who made him a plan after a Senate seat for the Doos-Durrer Ice-Horn Hockey Hall of Famer, who plans to retire this summer from his head-office job with the Montreal Canadiens. Even the gentlest among us (1997) still is a Canadian centaur, 63-year-old Beliveau was gracious in turning down Mulroney's offer. "The Senate demands a lot of time," he said later, "and, knowing the way I am, I couldn't get half-involved."



Victoria Harbour, Hong Kong



Harlow: 'dressing of normal things'

A SEPARATE PEACE

In *Harlow*, her first movie means peace and, Shailene Woodley notes, "My parents wished that upon their first-born child." But as one of the world's most sought-after models, the 19-year-old native of Guelph, Ont., is clearly not getting much peace these days. In March, she graced the *People* surveys for many of Europe's top design houses and, on another mark of success, she will appear in acclaimed Indian designer Suneel Verma's new magazine ads. "At first I thought, 'Wow, how cool!'" said Woodley of her sudden fame. "But now I find myself dreaming of doing normal things—like staying home and washing the dishes."



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SPORTS

Angela was relieved in quickly after the PGA decided in 1980 that it would not stage tournaments at clubs that refused membership on the basis of race. That exclusionary history, as much as anything else, was responsible for the International Olympic Committee's decision last year to deny Atlanta's bid to include golf at Augusta in the 1996 Olympics.

But no one can deny the course's beauty, even when it is cluttered with TV towers and thousands of fans attending the Masters. Masters fans gave Augusta wide latitude, adding difficulty around the rough and greens. "There are no simple paths, and runners usually follow the fairways," says Green. "When the大师的 fair greens are cut extremely short—Dan Halverson of Whistling Woods became embarrassingly aware of that in 1981 when he nudged a three-wood, droveball past on the right that missed the hole and rolled 30 yards off the front of the green—Augusta has no sympathy whatever on sand traps, nor even my rough." This course doesn't need to be "ticked up," said the professionals at Bob Kerr's.

The roll-call of Masters champions is a who's who of international golf. "No light weights were here," Nicklaus observed. To the 96 Masters played prior to this week the tournament was not played in the last three years of the Second World War, the players who have won it more than once include



Zelikoff: "I won the Masters 100 times."

Egypt, Nelson, Sam Snead, Arnold Palmer, Gary Player, Nicklaus, Tom Watson, Ballesteros and Faldo. And before take-nate Faldo, currently ranked No. 1 in the world, appears to have Augusta on his mind. He named his daughter, born last month, Georgia.

Eighteen years ago, Zelikoff seemed to closer to getting to the Masters than he had been upon graduation from UMass Brigham Young University in 1965. The man who is a Zelikoff pro earned the amateur status of Davis Dick for having a portable heater to aid his concentration was \$56,426 in 1986—and enough to retain his Tour playing rights. "I got married," he recalled. "I mean, I had a wife and three children." He organized his playing card that winter at the sprawling Qualifying School and, gradually, his game began to come around. After a pair of top-20 finishes early in 1982, Zelikoff broke through during Masters week last year when he won the Doral Grandfather Classic at Hutchinson, Minn., an unofficial Tour event. Then, in September, he won the Greater Milwaukee Open—and qualified for the Masters. That win, combined with his strong play at the 1992 U.S. Open at Pebble Beach, Calif., gave Zelikoff the confidence to play with the game's best. "The Masters can't be any worse than what it felt like to leave all on Sunday at Pebble Beach last year, and being in contention," he recalled. "I know, I was also, interested, in a weird state." And, over lunch of Augusta, he received philosoph-

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SPORTS

"I might come in here and play horribly, but it will still be a wonderful experience. When I'm an old man, I'll remember that day. It's the first time the ever had lunch on this par at Augusta. I'll never forget it."

Zelok, of course, is the first Canadian to play the Masters. Among others, Lester, Out's steady Canadian amateur champion, was invited to the inaugural event in 1934, where he recorded the tournament's first-ever hole-in-one. Stan Leonard of Vancouver tied for fourth in 1959, and George Knudson of Winnipeg tied for second in 1969. Zelok will see a small maple leaf on his visor all week. "I was the Masters a hundred times as a kid," he said. "I'd stand over putting green and tell my friends, 'That's to win the Masters.' Then the putt would drop, and I'd whoop it up." He will be surprised if there were Canadian golfers that didn't dream of, "I think it would be great if, some day, lots stood over putting and pretended to be whooping the CGPA championship."

Although he would like nothing better

than to join the elite group of Masters winners this week, Zelok has kept his expectations modest. "Don't get me wrong, I want to win this tournament," he said, "but realistically, I want to come in this year and lay down a foundation for the years to come. I want to get to know this golf course." Still,

that is the tough 405-yard, par-4 10th perfectly around the corner, hit a four iron to within five feet of the pin—and calmly rolled his putt in for a bogie. But playing well in practice is easy, he said. "You say that during the tournament, there are times when a golfer's strength of character to not be torched into a holding shot by a two-foot putt."

Playing golf for a living can be cruel on the psyche and on the pocketbook.

Only about half the players in any PGA tournament actually make any money. Over the years, Zelok said, he has come to understand his professional strengths and weaknesses. "I feel that my biggest asset is not my game, although I have a good game," he said. "It's my attitude, and the way I manage my life and my responsibilities." This week, he will put that management to one of his sport's steepest tests. But he leaves the impression that, while Diana Dack may have wired us for the pleasure, the now and improved Richard Zelok will thrive in the refined air of Augusta.

JAMES BRAKON in Augusta



The bridge over Roe's Creek is the 12th green's dangerous beauty

Zelok's compact, controlled swing produces a low draw, the kind of shot that soars under the wind and sets the predominantly right-to-left layout of the course. During a practice round two weeks ago, Zelok curled his toe

for the pressure, the now and improved Richard Zelok will thrive in the refined air of Augusta.

MUSEUMS

Montreal's fun house

Comedy gets a lavish \$13.5-million home

In better times, Gilbert Rozon might have been lauded as a visionary.

After four years of scrapping for government grants and bank loans, and overhauling a team of 12 designers, museum experts and technical wizards, he has succeeded in his dream to set up an international museum of humor in downtown Montreal that as he prepared for the opening of an "awesom show" . . . your dive is new museum for laughs" on April Fools' Day, some Quebecers were still complaining that the structure was a needless luxury in recessionary times. The main point to the fact that most of its \$13.5-million cost came from firmly straitened municipal, provincial and federal governments. However, Rozon who also founded Montreal's annual Hydro-World Fest for Laugh-a-minute festival, claims that last week's opening verifies his hunch. "For the past four years, people have been saying, 'You will never complete this

within your budget' or 'You will never open on schedule,' or 'Your exhibits won't be any good,'" he said. "Well, we came to an agreement and said on base and the reviews are in and they are good." Putting out that the cause provided many construction jobs and has a staff of 60, he added: "If we had got \$13 million to build a factory with the same number of jobs, everyone would have said, 'Eh-ho!'"

According to its founders, the museum is the first of its kind in the world. Built in the shell of an old brewery on St. Lawrence Boulevard, it contains 16 elaborate galleries, which take about 2½ hours to tour for the admission price of \$8 for children and more than \$20 for adults. The cost came from privately straitened municipal, provincial and federal governments. However, Rozon who also founded Montreal's annual

Hydro-World Fest for Laugh-a-minute festival, claims that last week's opening verifies his hunch. "For the past four years, people have been saying, 'You will never complete this within your budget' or 'You will never open on schedule,' or 'Your exhibits won't be any good,'" he said. "Well, we came to an agreement and said on base and the reviews are in and they are good." Putting out that the cause provided many construction jobs and has a staff of 60, he added: "If we had got \$13 million to build a factory with the same number of jobs, everyone would have said, 'Eh-ho!'"

The museum is a mix of the familiar and unexpected with the unknown and surprising, in the exhibit that explains the birth of political satire in ancient Greece, the statues' heads are replaced with video screens that display such modernists as a caricature of Ronald Reagan and Saturday Night Live's attack on Richard Nixon. Visitors then move to a production studio and a giant chandelier for an exhibit on the role of the court fool. Through technical wizardry involving motion bases, visitors step from one square to the next to hear different snippets of com-



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only through their headphones—for anglophones, co-authors by Woody Allen in the庭室, all the court had.

The same stage is a 16th-century Venetian street scene for a tribute to commedia dell'arte, the troupe's traditional Italian comedy style. In the same area, viewers can watch Molire's *Le Bourgeois Gentilhomme*. But for those who feel such serious business uninteresting, there is much relief on the nearby screens showing *Plan*, a famous circus clown dressed in a straw-up-coonshoe costume, holding Lenny Bruce and Billy Crystal. Explained Bruce: "We like mannequins which don't move or feel, smell, or excrete. Some mannequins are too big, too thin. A mannequin should be like a good book, that you cannot put down, because it demands to be read."

The variety of fun available in the museum is impressive. One display offers a tribute to physical comedy of the silent-film era, with clips featuring Charlie Chaplin and Quebec actor Olivier Guimond, winding down flights of stairs. The cartoon exhibit features a room turned on its side with an armchair and a lamp suspended in one wall, and with marionette arms projected at another. And the museum's tribute to radio humor consists of a huge, old-fashioned radio made of which shelves sit on concrete foundations to listen to the voices of Jack Benny and other leading radio comedians.

Still, as the comedy museum ground its first visitors last week, there were at least a



Cartoon exhibit: taking visitors on a journey that is sidesplittingly funny

few grumblies outside. A group of performance artists, Les Antéroires, were dressed as vagrants and complained that they have not received similar assistance from the government. Still, inside, Hauss mused about society's flip attitude towards comedy: "It is a

fundamental problem," he said. "People do not take humor seriously and I am sick and tired of it." For Hauss, laughter is the best medicine.

NANCY WOOD in Montreal



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and-potato style of rock, complete with strumming guitars and thumping drums. But there is a renewed energy in Berg's cleaner, grittier voice—as if he has listened to such contemporaries as Lee Reher and realized that he, too, can get away with singing in monotone. "The album's



Lightfoot: an artist who has clearly found his voice

FOR THE RECORD

Rock 'n' growl

Four new albums range from agony to ecstasy

FOR THE BEAUTY OF WYNONA
Dwight Yoakam (Warner)

One of the world's pre-eminent record producers, Canada's Daniel Lanois strolled out from behind the controls in 1989 to release his own album, his anticipated debut. *Another* announced the arrival of a producer's new performer with a fleet far-right, country-honed rock. For the beauty of Wynona, his follow-up album, reveals other facets of beauty inspired by Wynona. Out, the town near Bandra where Lanois grew up, the recording is full of songs that compare my stark, sometimes banalizing images. The title track, with its childhood memories of fishing and perhaps double-duty, and "Sleeping in the Devil's Bed," a low-key honky-tonk number, have a slatternly, dreamlike quality. And then, as in "Gentleman in Brother L.A.", written in the wake of the Los Angeles riots, that reflects his recent work as a producer) with US. But most surprising is the new confidence in Lanois's voice—his voice has assumed a rich, almost rustic timbre. Deeply moving, *For the Beauty of Wynona* is the work of an artist who has clearly found his voice.

ANY ROAD
Andy Barlowen (Sony)

The working-class hero of Canadian rock, Randy Bachman has largely a career out of such blue-collar 1970s anthems as "Takin' Care of Business" and the smattering You Ain't Seen Nothing Yet while Bachman-Turner Overdrive, his four-man band, has run out of gas in the late 1970s and '80s solo albums failed to produce any more hits. The Winnipeg-born musician almost faded into obscurity as he approached the grand old age of 50. Bachman is taking a comeback, his new album, *Any Road*, features his usual mix-

highlight in "Pretend Town," a nostalgic tribute to his home city, featuring Cowboy Jason, Margie Chapman and Neil Young, another former Winnipegger. With no refunds on "Boingo and Blah 50 Below," it seems destined to become a piece of rock 'n' Canadiana. The rest of the songs are basic Bachman fare, if that is to say, business as usual. Still, it is good to have one of rock's great trademarks back at work.

THE DOWNWARD ROAD
The Power of Happiness
(Mercury/Grunt)

Love, desire, loss, sex—Moé Berg says about it all. And he does it with enough wit and intelligence that *Harpers* magazine cited his *Tarzan* book, *The Parade of Happiness*, as "nothing person's greatest gift." On its third album, *The Downward Road*, the Massachusetts Berg continues to develop his knack for turning the agony and the ecstasy of romance into catchy three-minute pop tunes. But now, there is more agony than ecstasy, the lyrics scream like chameleons on a rampage, and Berg's vocals express the torment of someone's living hell. Cognac Douglas describes a guitarist's job for fun from his lower-level Crook's Diner as the hilarious inner dialogue at a self-hating drunk. But one of Berg's best lines occurs in a song written from a female perspective. In *Her Dreams*, a raw, swirling composition about a troubled woman with a taste for "rough boys," talk of "Boozy losses and hard scented faces/Banged and red from leather extremes." It is a continuing tale, and proof that Berg has become one of pop's favorite chroniclers of emotional war.

WAITING FOR YOU
Gordon Lightfoot
(Reprise/Warner)

Like Bob Dylan, who first inspired him to become a songwriter, Gordon Lightfoot has become a source of inspiration to his fans. His albums are now wildly successful offerings. And his songs often show signs that the 33-year-old native of Orillia, Ont., is either trying too hard or not hard enough. Lightfoot's latest, *Waiting For You*, his first album in seven years, contains no evidence of his ability for writing epic songs. Some of the ballads, including the lead *It's Been My Love*, as which he uses the phrase "Stab my toe" to rhyme with "dead map blue," are embarrassingly bad. Others, like the strange *Wild Strawberries*, are laughable for all the wrong reasons, starting that he has been writing "polka-dot underwear" angst over the years comes off more like a pathetic joke than a fancy confession. But the collection does contain a few glimmers of hope. Only *Last Rose* has all the elements of an early Lightfoot ballad. And the title track is interesting for its expressed affinity for the North: "I can stay healthy not wacky and wise/Perfume the snow other who shall efflorise." Despite that boast, Lightfoot seems to be suffering from a bad case of Canadian complacency.

NICHOLAS JENNINGS



The night Boris slept upstairs

BY ALLAN FOTHERINGHAM

The most depressing thing about summit conferences, even 2000s, is that the participants don't even look like pleasant human beings. There was when you could spot them on the sofa by their hunched shoulders, their pained-looking seats and those things in their ears.

In Vancouver, at the Bowes-Bill Shaw, in the corridors of the hotel they are not as obviously-with-leisure 2000s human breaking the shoulder, thick beards all over their chins and slouching walks they think will make them look like *first dealers*.

Oh dear. They're just as bad just ashore.

Boris at capture. Your birthday aged is on the 20th floor of the wonderful Pan-Pacific Hotel which juts out into the Vancouver harbor and offers a view of sea and mountains and Stanley Park and seaplanes taking off and landing and helicopters and cruise ships and tugboats and moving crews and so much whatever that you don't want to leave the room, such is the entertainment.

Mr. Putin is on the 20th. He should know that the pretensions most forums occupied of his wife -wore Clark and Devoe known as Bat-Tara and Batay, and we know what happened to them. Neither the hotel nor Vancouver, we suspect, could blame.

Boris, my near-native, should know that the hotel was designed and it owned by the Japanese just as he will realize his far-cast expansion into capitalist empires whereby rans the world. It's amazing the education travel will give you.

It doesn't help some. An excellent *Globe and Mail* columnist writes that, hearing stories from the summit site, one can see him lying in the night on the slopes of the new-fangled Whistler ski resort. He obviously has inherited the Rynjet eye of Saperstein. Whistler is nearly 300 miles north of here.

Boris, upstairs, will be glad to learn that as soon as the host city was winner over Brussels, Geneva and Reykjavik, anger commercial crafts began phasing in other their sponsorship in New York's tall called backs. So we have, substantiating his expense account and for-



sign trade deficit, Sun-Rype Products, Clark & Cale and something called Tefal Fix helping out with the groceries and the perks.

If the Olympic Games can now be paid for by Coca-Cola and McDonald's, we can assume that the press kit of the 2000 computer-stationed switches of the media here the golden hammer between Web-cam to what you'd rather to absent, Boris.

Three days previous, there arrived a fleet of massive 20,000 kilogrammes from Moscow, complete with drift curtains on the windows. They are approximately the size of a small crater and could easily be listed in *Jim's Fighting Ships*. They are deposited deep in the parking levels below our (blue and red) hotel.

The drivers, aware of the World Trade Center in New York, sleep in there. Up above, where Boris had I live, one imagines them, on the cellular phone, ringing roses across "Hil-

ip Three cheeseburgers." The Russian lady on my floor wears high plastic heels. Kim Campbell supposedly speaks Russian. Why isn't she here? I have a big room.

One notes with some amazement that the official home of the president of the University of British Columbia, where the summit "talks" are held, overlooks Wreck Beach, Canada's largest and most famous nude beach. This is only appropriate, since downtown—several blocks from the hotel where Boris and I bank—a strip bar offers a world show-off between Marlene Dietrich, Miss Nude Russia, and Marlene Dietrich, Miss Nude U.S.A.

This is called free enterprise. It will undoubtedly come to Moscow as soon as the Yeltsin reforms for as open market are complete. This is called progress.

One notes with some satisfaction that after the arrival of Bill Clinton, the second most-powerful person on earth (Hillary is first), he was scheduled to walk with his Moscow equivalent to the stunning Museum of Anthropology that was designed with a lake out front to mold the eye with the Pacific Ocean beyond.

The books, who we journalists in Canada are now trying to seize—the home of Canada's best known architect, Arthur Erickson, who declared bankruptcy because he can't manage his money as well as his genius. Erickson designed the Museum of Anthropology—which, as we know, could be considered the study of the capitalism Yeltsin is trying to adapt.

On arrival at the airport of the West Coast, my mobile No. 2 bags Brian Mulroney and Romeo Dallaire. Under certain circumstances, they used to do the opposite. We are not sure this is considered progress.

There are 3,000 media reporters here and some 5000 security people from three different countries. Considering some of the gross types who are my friends, I would consider that about the proper precautions.

The press kit, which contains a folded Big Mac, an edition to the Beatles' *Hedgehog in the Fog*, a commemorative fireworks display and a 10th Maestro doll, explains everything in English, French and Russian. The only exception is a 3.75 ounce tin of B.C. salmon. Do the security people including the fotografos who swim in the water beneath my hotel, regard it as a potential hand grenade and blow it up? Or do they send it as an early Mulroney gift package in the starlings gaps in the 250?

At the elevator, the Moscow lady with the plastic heels looks suspiciously at the shuffling guy with the beard. That's no leviathan, that's the last.



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